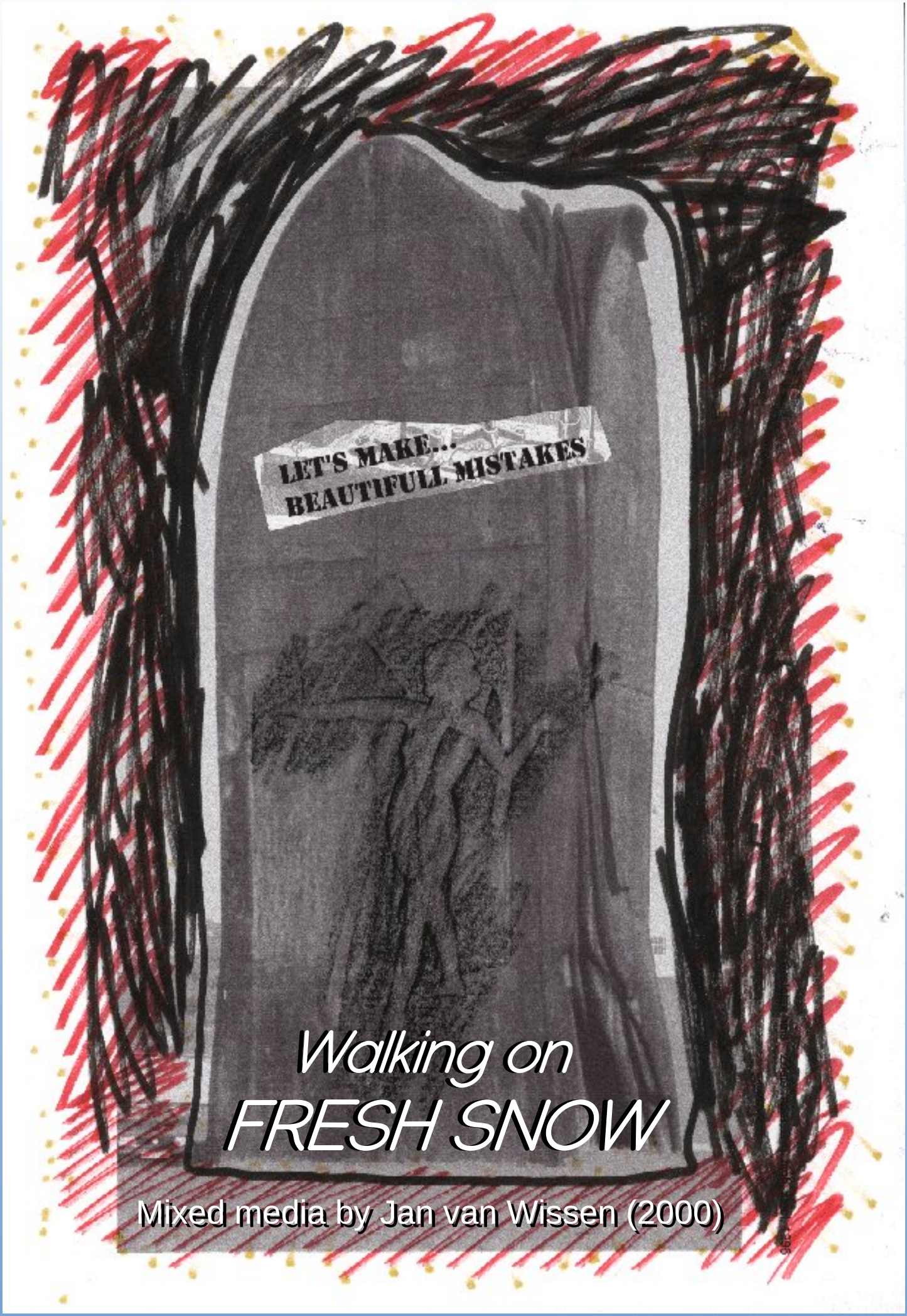
LET'S MAKE...
BEAUTIFULL MISTAKES
Walking on
FRESH SNOW
Mixed media by Jan van Wissen (2000)

De in dit boek opgenomen werken zijn een neerslag van mijn deelname aan de 4e Trans-Industriële Manifestatie “Verse Sneeuw”, die van 22 tot 28 mei 2000 plaatsvond in Amsterdam.

Na deze manifestatie, waaraan 40 kunstenaars, muzikanten, schrijvers/dichters, filmmakers en anderen uit Nederland, Duitsland, Italië en Finland aan deelnamen, werd, als aandenken, in een limited edition van 50 exemplaren, een verslag van dit gebeuren gemaakt voor de deelnemers. Daarin werden door beeldend kunstenaars unieke kunstwerken op A4 formaat ingevoegd.

Mijn bijdrage bestond uit 50 dubbelzijdige pagina’s gevuld met mixed media. Restant afval van de organisatie, afdrukken van linosnedes, stempels, sjablonen, uitgeknipte pocketboekpagina’s, prints enz. aangevuld met tekeningen met (kleur) potlood, pen en viltstift.

The works included in this book are a result of my participation in the 4th Trans-Industrial Manifestation “Fresh Snow,” which took place from May 22 to 28, 2000, in Amsterdam.

After this manifestation, which involved 40 artists, musicians, writers/poets, filmmakers, and others from the Netherlands, Germany, Italy and Finland, a report of this event was created as a memento for the participants in a limited edition of 50 copies. In it, visual artists inserted unique artworks in A4 format.

My contribution consisted of 50 double-sided pages filled with mixed media. Leftover materials from the organization, prints of linocuts, stamps, stencils, cut-out pocketbook pages, prints, etc., complemented with drawings in (color) pencil, pen, and felt-tip pen.

Jan van Wissen

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HUMANIZATION OF TE

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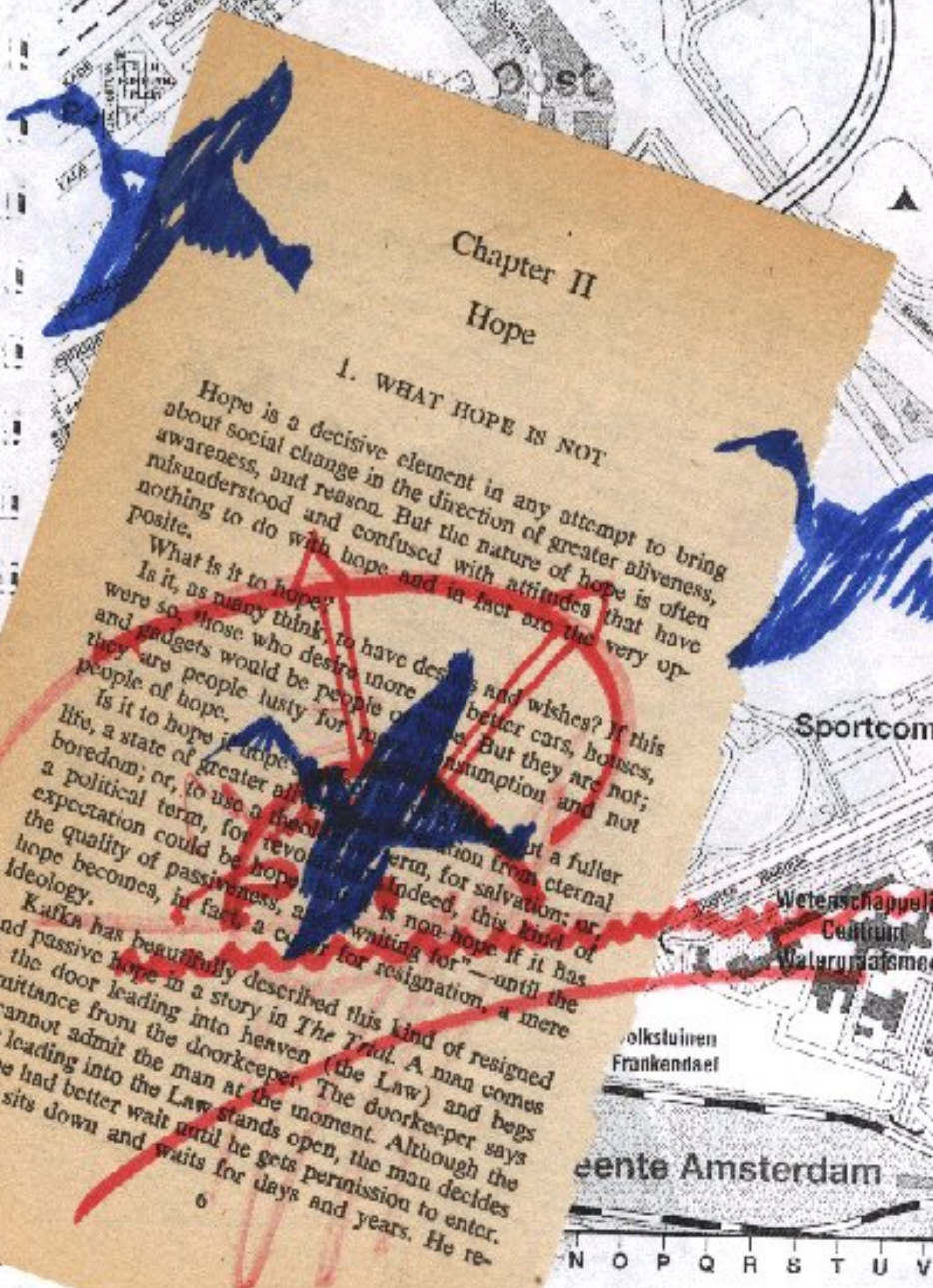

Chapter II

Hope

1. WHAT HOPE IS NOT

Hope is a decisive element in any attempt to bring about social change in the direction of greater aliveness, awareness, and reason. But the nature of hope is often misunderstood and confused with attitudes that have nothing to do with hope and in fact are the very opposite.

What is it to hope? [illegible]

Is it, as many think, to have des[illegible] and wishes? If this were so, those who desire more [illegible] better cars, houses, and gadgets would be people o[illegible]. But they are not; they are people lusty for [illegible] consumption and not people of hope.

Is it to hope i[illegible] but a fuller life, a state of greater al[illegible]tion from eternal boredom; or, to use a theol[illegible]term, for salvation; or, a political term, for revol[illegible]. Indeed, this kind of expectation could be hope [illegible] is non-hope if it has the quality of passiveness, a[illegible] waiting for"—until the hope becomes, in fact, a c[illegible] for resignation, a mere ideology.

Kafka has beautifully described this kind of resigned and passive hope in a story in *The Trial*. A man comes to the door leading into heaven (the Law) and begs admittance from the doorkeeper. The doorkeeper says he cannot admit the man at the moment. Although the door leading into the Law stands open, the man decides that he had better wait until he gets permission to enter. So he sits down and waits for days and years. He re-

DE DRIJVENDE
TUINEN VAN
JASPER
GROOTVELD
(Landbouwschool)
aan de
zeeburgerkade
PROD. Nº 002
4e TRANS-INDUSTRIELE MANIFESTATIE
Wittenstraat 100
For to him that is joined to all the living there is hope.
Ecclesiastes 9:4
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CERINI
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BUIS
Y PROVAN
HEATHER
OLIVER
BERT DE HOODE
OB FRANSEN
SCHWARK
SUBTHEATER
DURO TOOMATO
FLORIS PAALMAN
FRANK STARIK
KRISTIAN KANSTADT
DIANA OZON
HANS PLOMP
Mede mogelijk gemaakt door:

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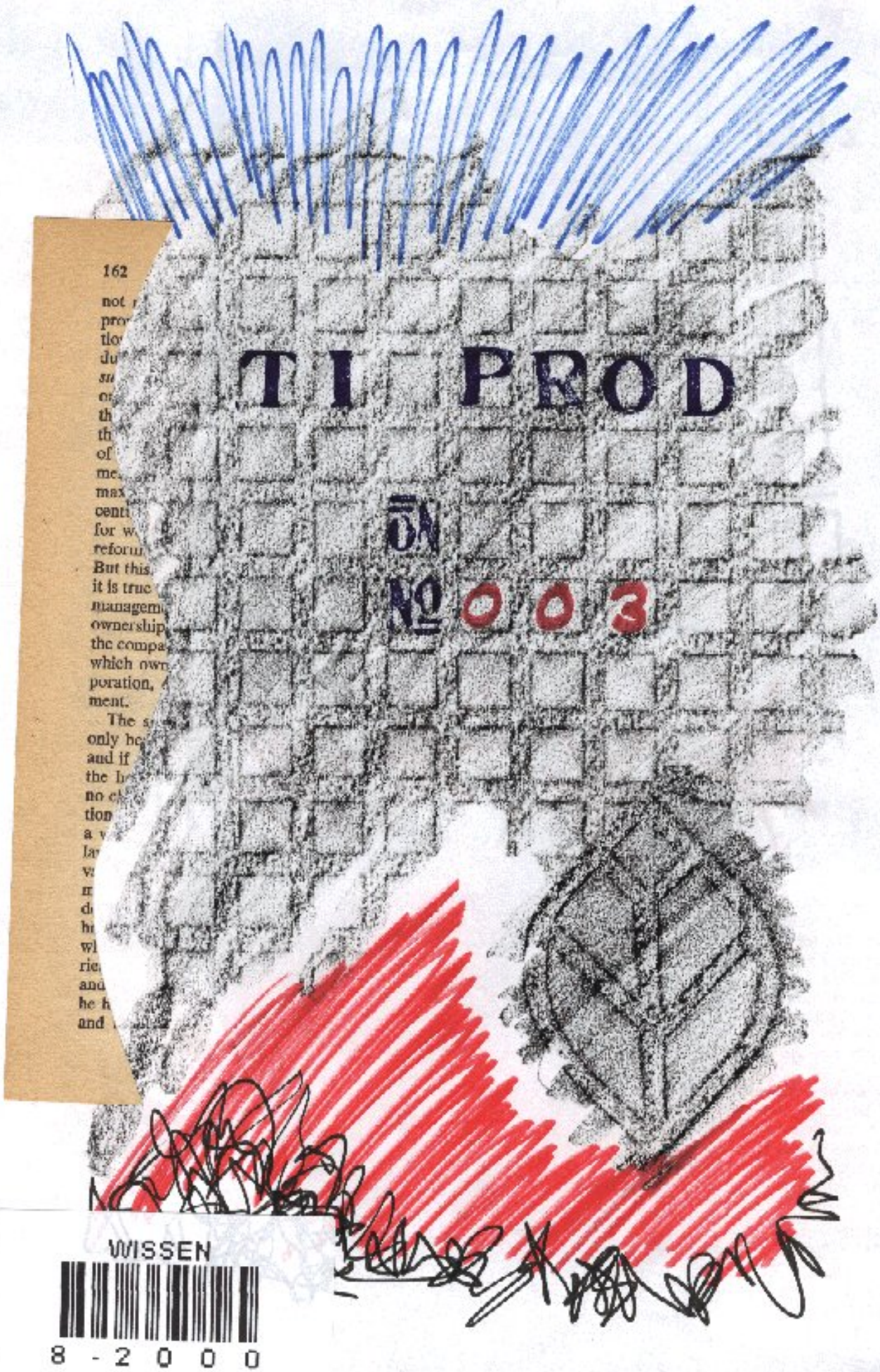
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What is TRANS-INDUSTRIAL TRUTH?!!!

PARTICIPANTS 4th TRANS-INDUSTRIAL MANIFESTATION "FRESH SNOW", AMSTERDAM 2000
Peter Kastner: paintings, graphics, collaborations, soundpoetry
Herr Penschuck: graphic-design, performances
Barbara Flur: paintings, graphics, illustrations
Saku Levonpera: cartoons, conceptual art
Paolo Moretto: sculptures,paintings, graphics
Ad Breedveld: graphics, projects, installations
Marleen van Engelen: paintings, (computer)graphics, installations
Erik Fens: collector of collections, assemblages, readymades,
Wissen: paintings, drawings, graphics, projects
Alain Escanasi: keyboards
FILM/ THEATER:
Gabriele Schwark: film
Vlado Kristl: film
Subtheater
Frank Starik: video
Floris Paalman: film
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ZAAL 100:
Frits van der Heijden
Ron Ruiten
Frank (YK)
Frank (kitchen)

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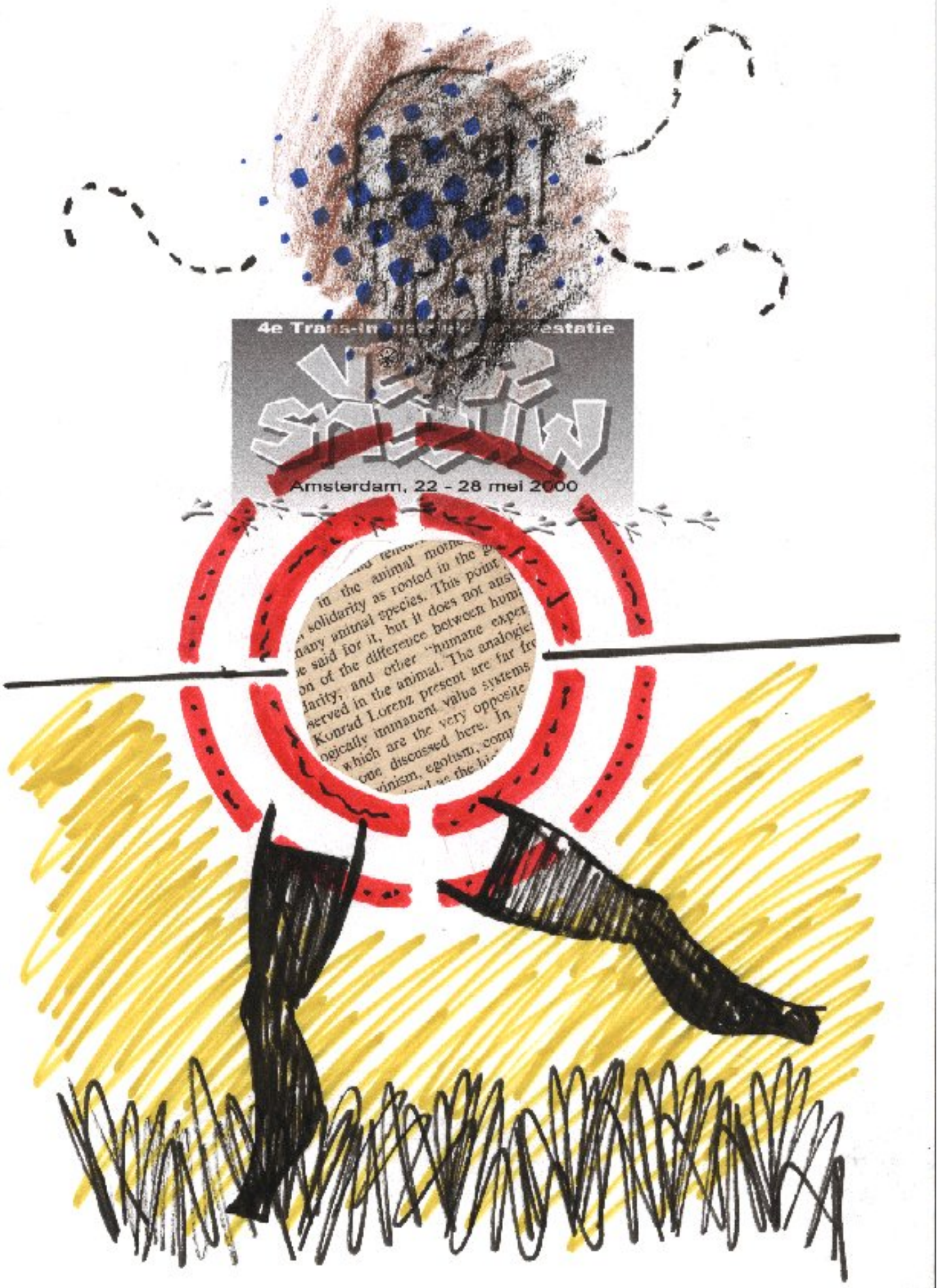
4e Trans-
estatie
Amsterdam, 22 - 28 mei 2000

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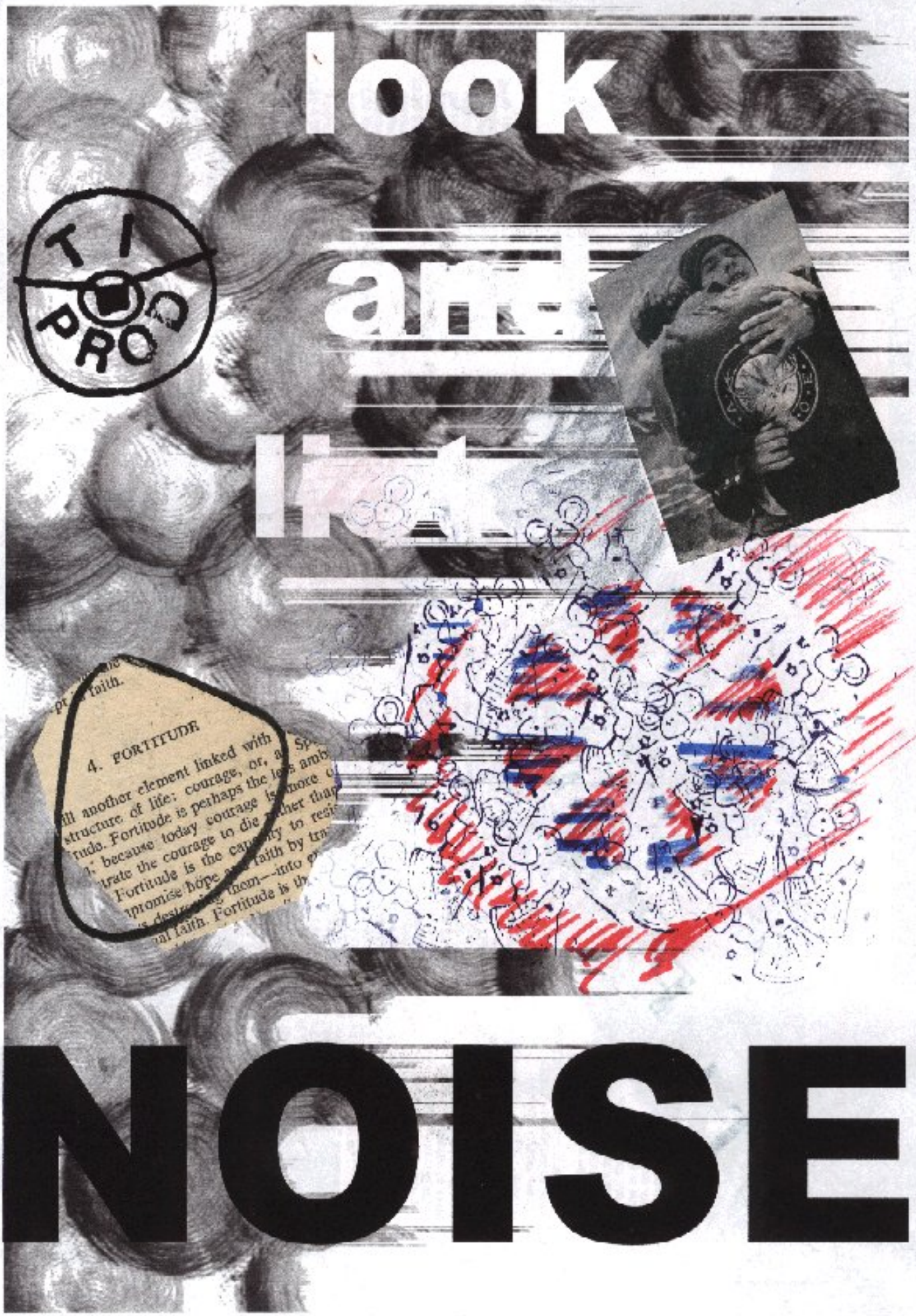
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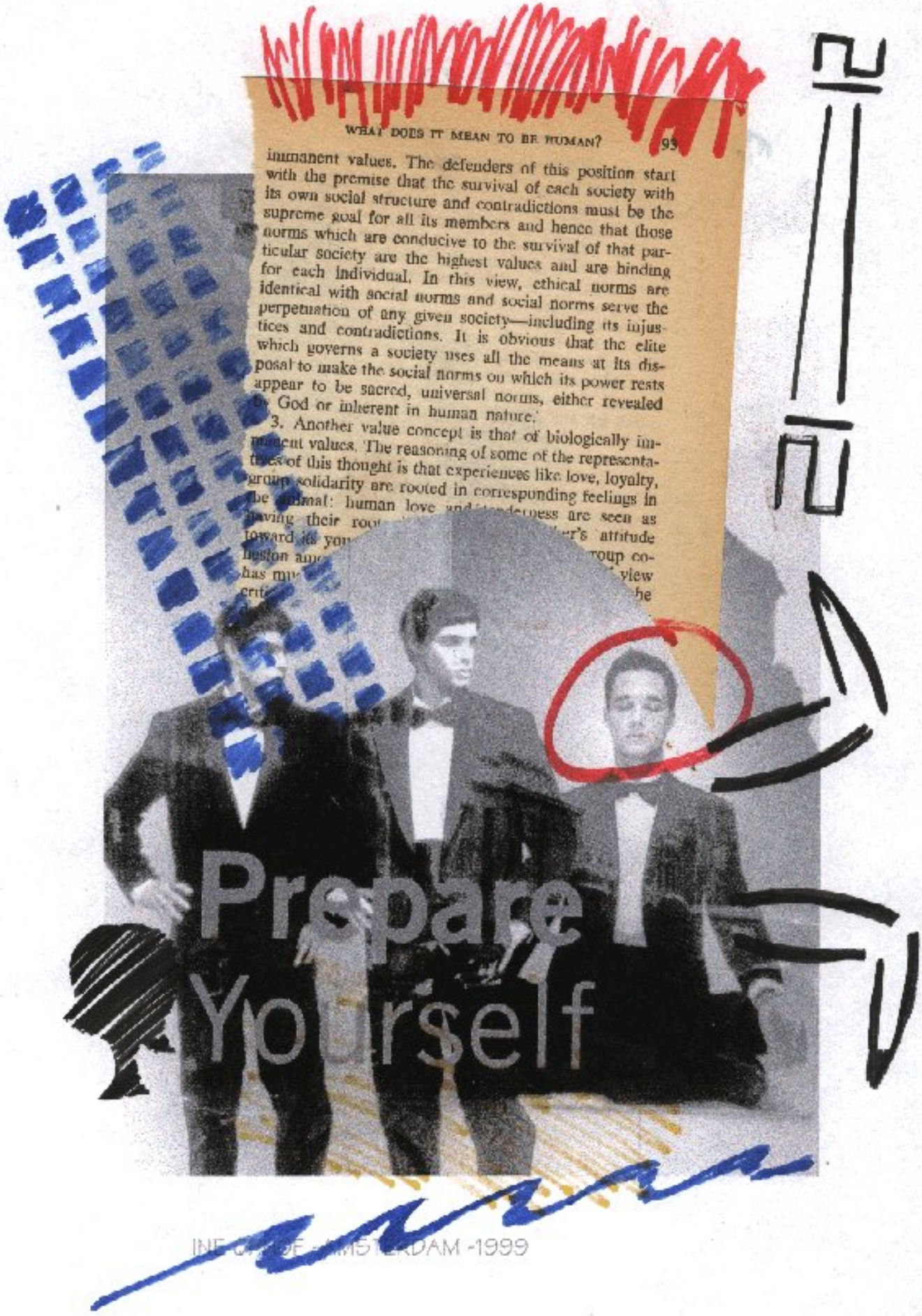
WHAT DOES IT MEAN TO BE HUMAN? 93
immanent values. The defenders of this position start with the premise that the survival of each society with its own social structure and contradictions must be the supreme goal for all its members and hence that those norms which are conducive to the survival of that particular society are the highest values and are binding for each individual. In this view, ethical norms are identical with social norms and social norms serve the perpetuation of any given society—including its injustices and contradictions. It is obvious that the elite which governs a society uses all the means at its disposal to make the social norms on which its power rests appear to be sacred, universal norms, either revealed by God or inherent in human nature.
3. Another value concept is that of biologically immanent values. The reasoning of some of the representatives of this thought is that experiences like love, loyalty, group solidarity are rooted in corresponding feelings in the animal: human love
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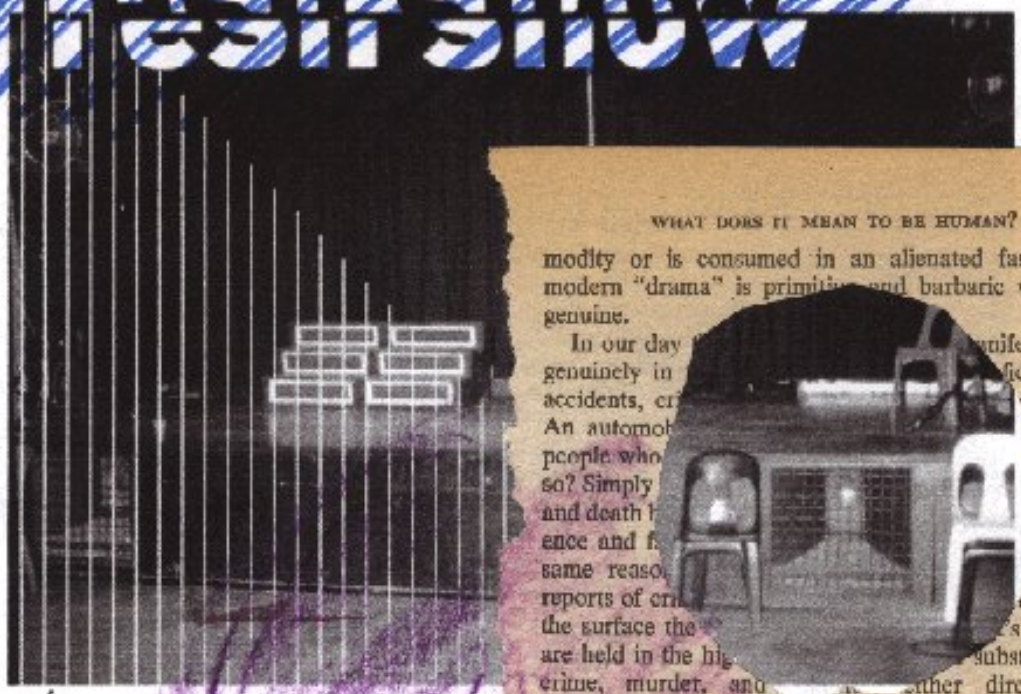


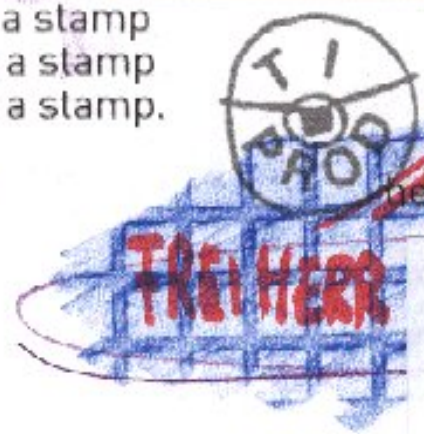
WHAT DOES IT MEAN TO BE HUMAN? 77

modity or is consumed in an alienated fashion, the modern "drama" is primiti[illegible] and barbaric when it is genuine.

In our day [illegible] manifested most genuinely in [illegible] fictionalized accidents, cr[illegible] st people. An automob[illegible] rowds of people who [illegible] they do so? Simply [illegible] with life and death [illegible] experience and f[illegible] For the same reaso[illegible] ter than reports of cr[illegible] while on the surface the [illegible] s paintings are held in the hig[illegible] substitutes are crime, murder, and [illegible] ther directly visible on the television screen or reported in the newspapers.

5. "HUMANE EXPERIENCES"

Contemporary industrial man has undergone an intellectual development to which we do not yet see any limits. Simultaneously he tends to emphasize those sensations and feeling experiences which he shares with the animal: sexual desires, aggression, fright, hunger, and thirst. The decisive question is, Are there any emotional experiences which are specifically human and which do not correspond to what we know as being rooted in the lower brain? The view is often voiced that the tremendous development of the neocortex has made it possible for man to arrive at an ever-increasing intellectual capacity but that his lower brain is hardly different from that of his primate ancestors and hence that, emotionally speaking, he has not developed and can at



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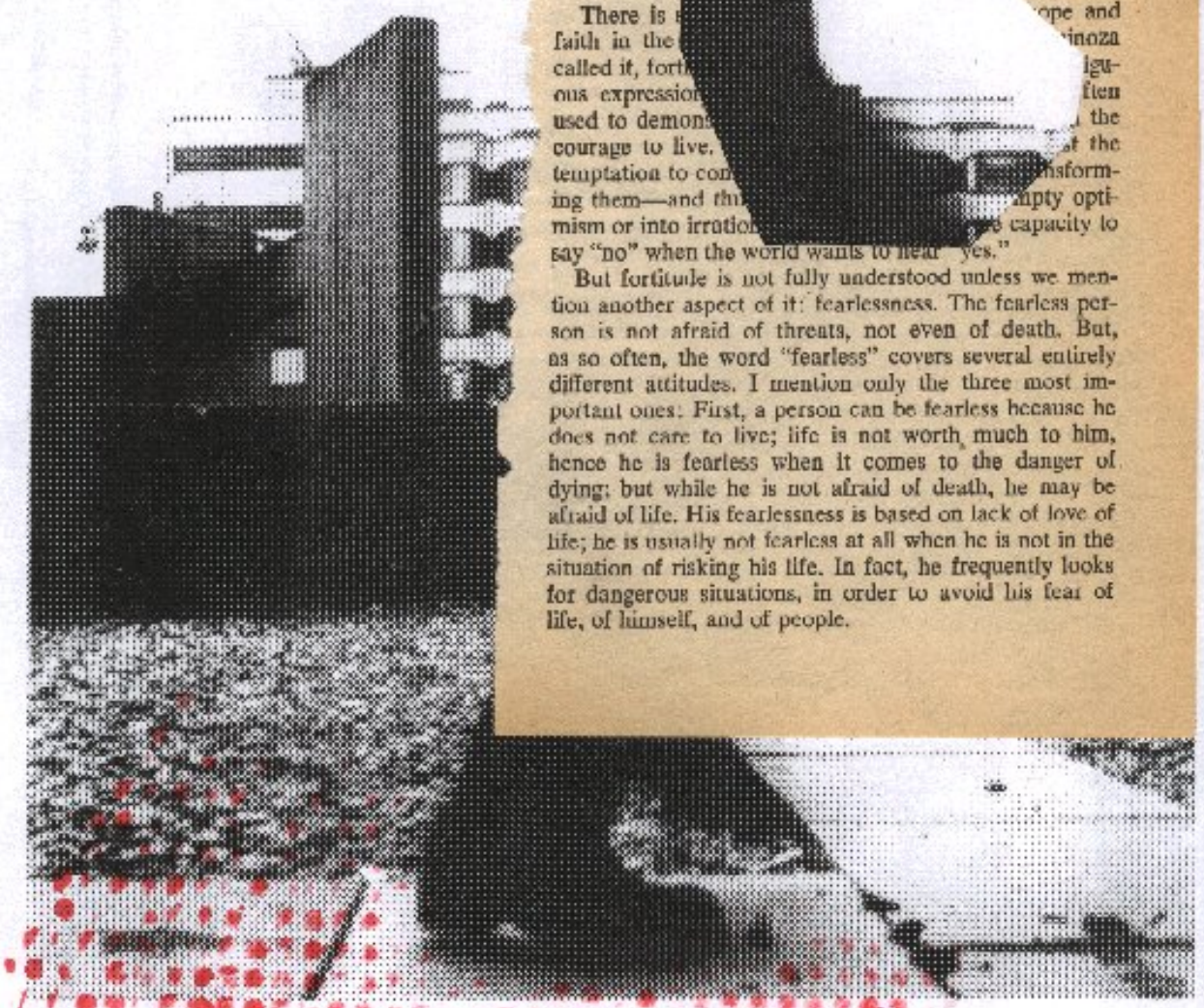
certain of his *core*—that is, of the reliability and unchangeability of his fundamental attitudes. In the same sense we can have faith in ourselves—not in the constancy of our opinions, but in our basic orientation to life, the matrix of our character structure. Such faith is conditioned by the experience of self, by our capacity to say "I" legitimately, by the sense of our identity.

Hope is the mood that accompanies faith. Faith could not be sustained with[illegible] mood of hope. Hope can have no base exc[illegible]

There is [illegible] ope and faith in the [illegible] inoza called it, fort[illegible] igu- ous expression[illegible] ften used to demons[illegible] the courage to live. [illegible] t the temptation to con[illegible] nsform- ing them—and thu[illegible] mpty opti- mism or into irratio[illegible] capacity to say "no" when the world wants to hear "yes."

But fortitude is not fully understood unless we mention another aspect of it: fearlessness. The fearless person is not afraid of threats, not even of death. But, as so often, the word "fearless" covers several entirely different attitudes. I mention only the three most important ones: First, a person can be fearless because he does not care to live; life is not worth much to him, hence he is fearless when it comes to the danger of dying; but while he is not afraid of death, he may be afraid of life. His fearlessness is based on lack of love of life; he is usually not fearless at all when he is not in the situation of risking his life. In fact, he frequently looks for dangerous situations, in order to avoid his fear of life, of himself, and of people.



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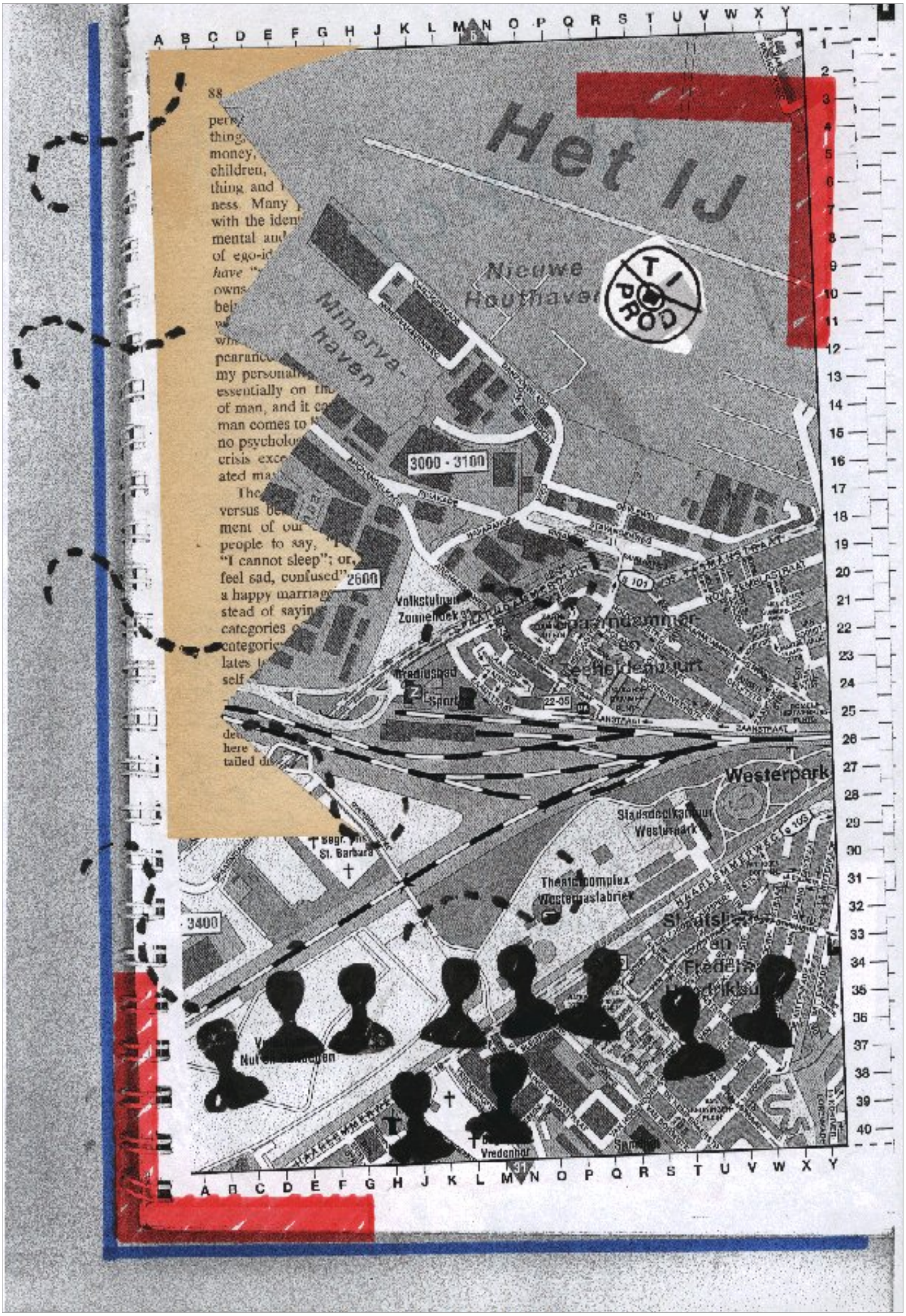
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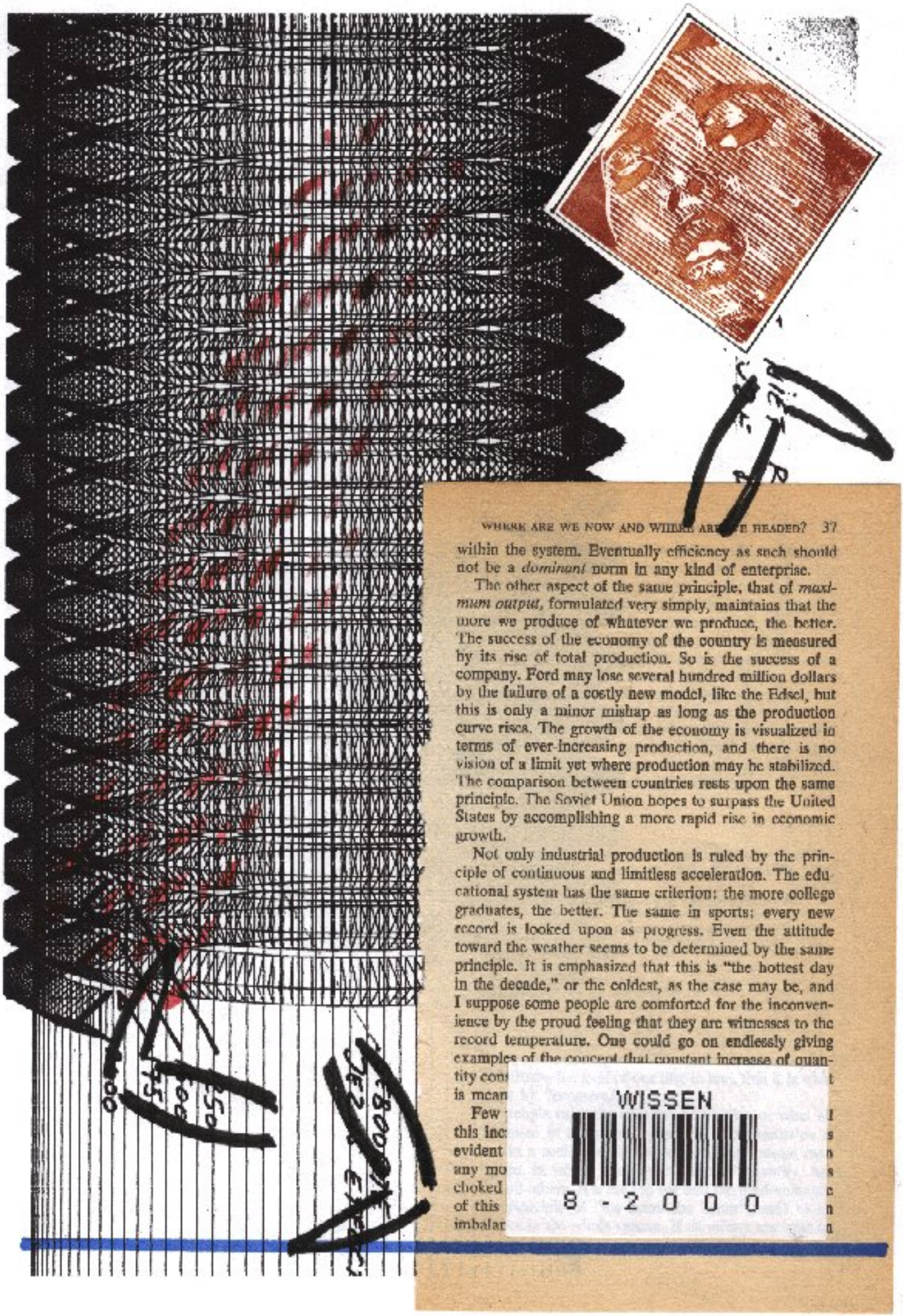

within the system. Eventually efficiency as such should not be a *dominant* norm in any kind of enterprise.

The other aspect of the same principle, that of *maximum output,* formulated very simply, maintains that the more we produce of whatever we produce, the better. The success of the economy of the country is measured by its rise of total production. So is the success of a company. Ford may lose several hundred million dollars by the failure of a costly new model, like the Edsel, but this is only a minor mishap as long as the production curve rises. The growth of the economy is visualized in terms of ever-increasing production, and there is no vision of a limit yet where production may be stabilized. The comparison between countries rests upon the same principle. The Soviet Union hopes to surpass the United States by accomplishing a more rapid rise in economic growth.

Not only industrial production is ruled by the principle of continuous and limitless acceleration. The educational system has the same criterion: the more college graduates, the better. The same in sports; every new record is looked upon as progress. Even the attitude toward the weather seems to be determined by the same principle. It is emphasized that this is "the hottest day in the decade," or the coldest, as the case may be, and I suppose some people are comforted for the inconvenience by the proud feeling that they are witnesses to the record temperature. One could go on endlessly giving examples of the concept that constant increase of quan-

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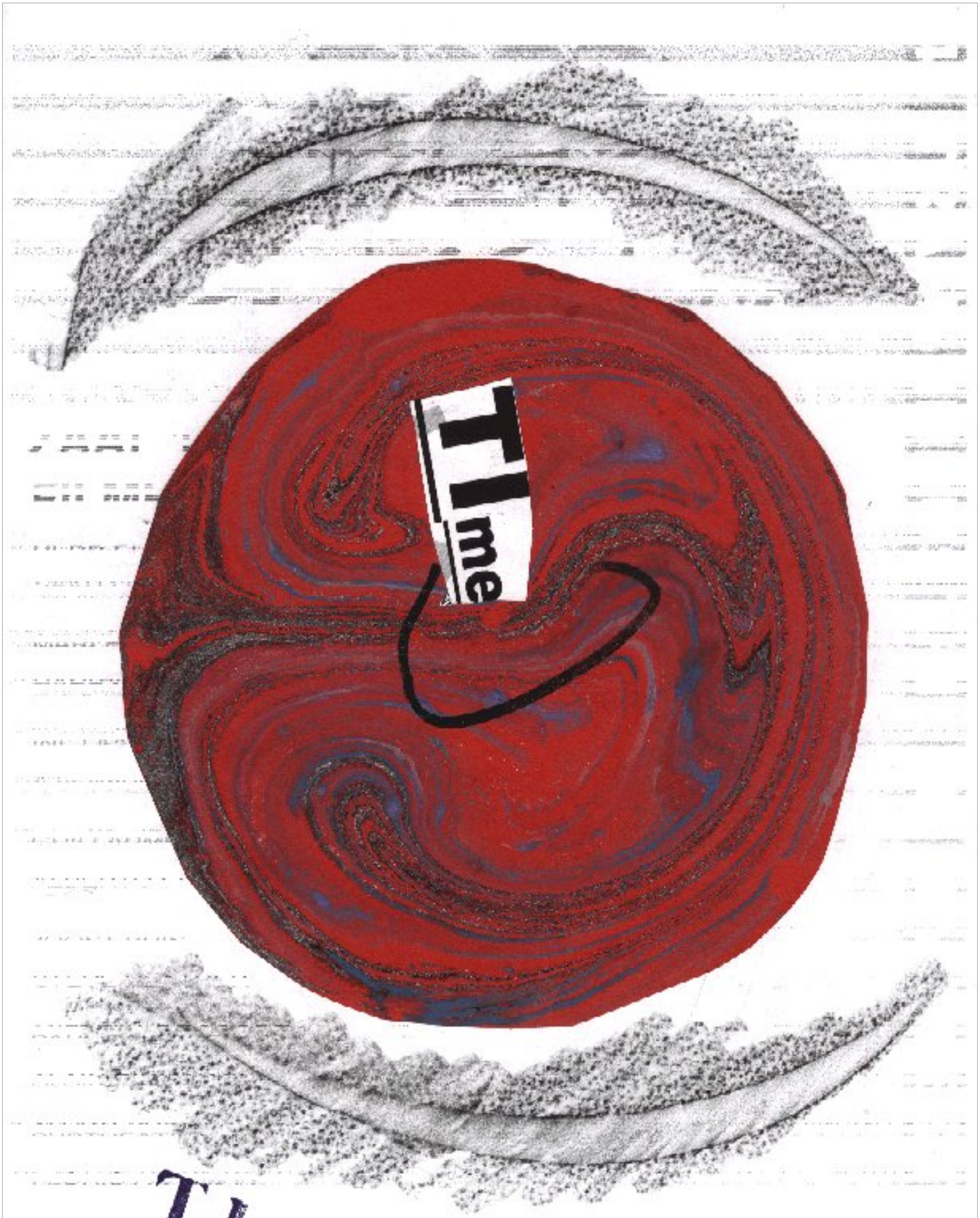

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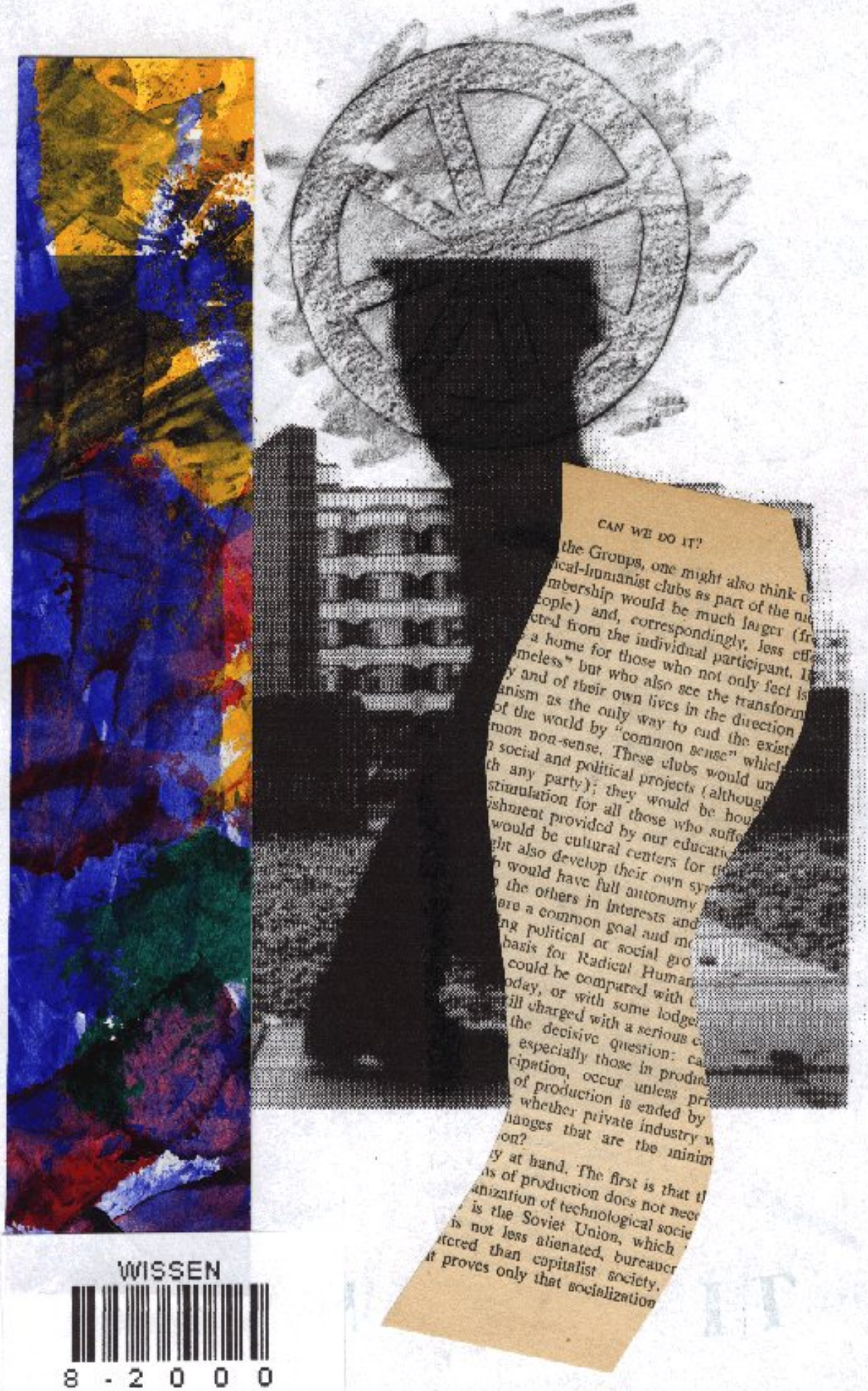

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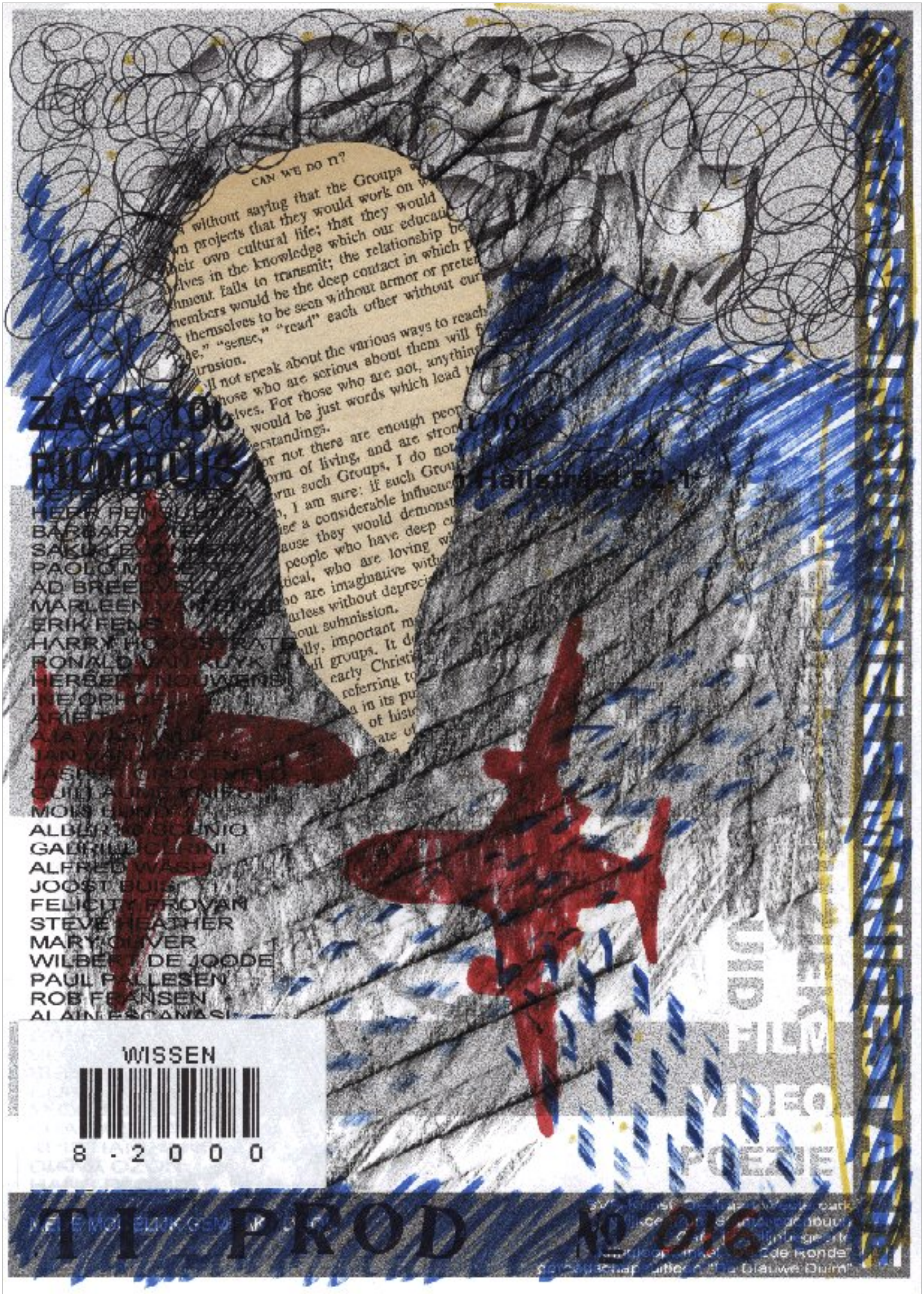
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WILBERT DE JOODE
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ROB FRANSEN
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GABRIELE SCHWARK
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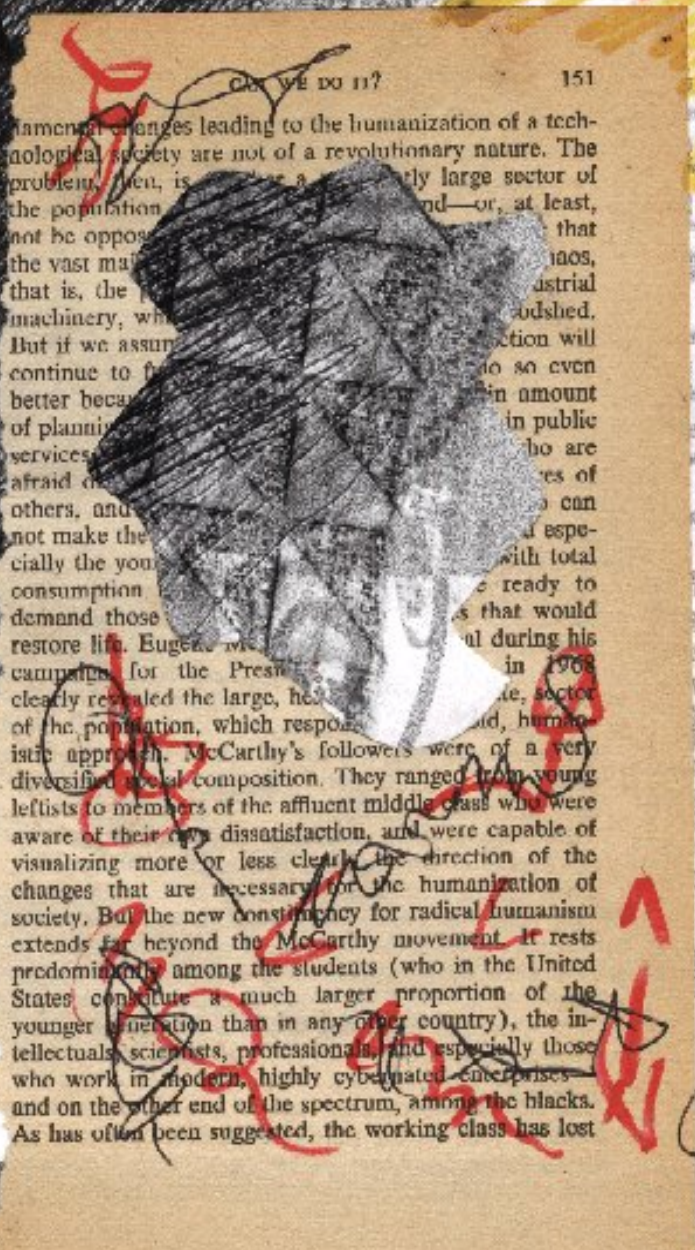
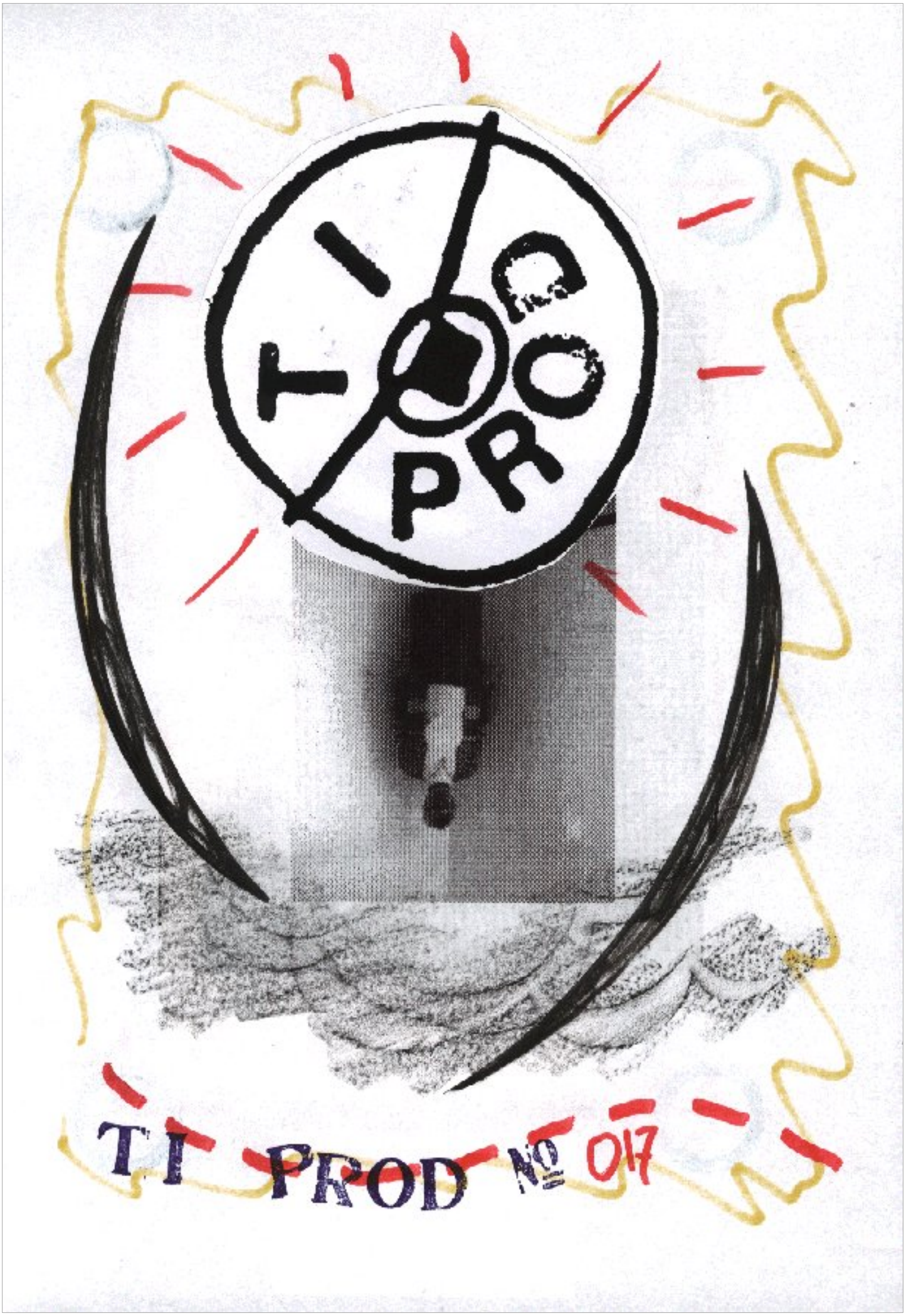


CAN WE DO IT? 151

fundamental changes leading to the humanization of a technological society are not of a revolutionary nature. The problem, then, is [illegible] large sector of the population [illegible] and—or, at least, not be oppos[illegible] that the vast ma[illegible] chaos, that is, the [illegible] industrial machinery, wh[illegible] bloodshed. But if we assum[illegible] action will continue to f[illegible] do so even better becau[illegible] in amount of planni[illegible] in public services [illegible] who are afraid [illegible] of others, and [illegible] can not make the [illegible] especially the you[illegible] with total consumption [illegible] ready to demand those [illegible] that would restore life. Eugene M[illegible] during his campaign for the Presi[illegible] in 1968 clearly revealed the large, he[illegible] sector of the population, which respo[illegible] humanistic approach. McCarthy's followers were of a very diversified social composition. They ranged from young leftists to members of the affluent middle class who were aware of their own dissatisfaction, and were capable of visualizing more or less clearly the direction of the changes that are necessary for the humanization of society. But the new consistency for radical humanism extends far beyond the McCarthy movement. It rests predominantly among the students (who in the United States constitute a much larger proportion of the younger generation than in any other country), the intellectuals, scientists, professionals, and especially those who work in modern, highly cybernated enterprises—and on the other end of the spectrum, among the blacks. As has often been suggested, the working class has lost

HET TRANSINDUSTRIËLE MANIFEST

gerecodschapsuitleen "De Blauwe Duim"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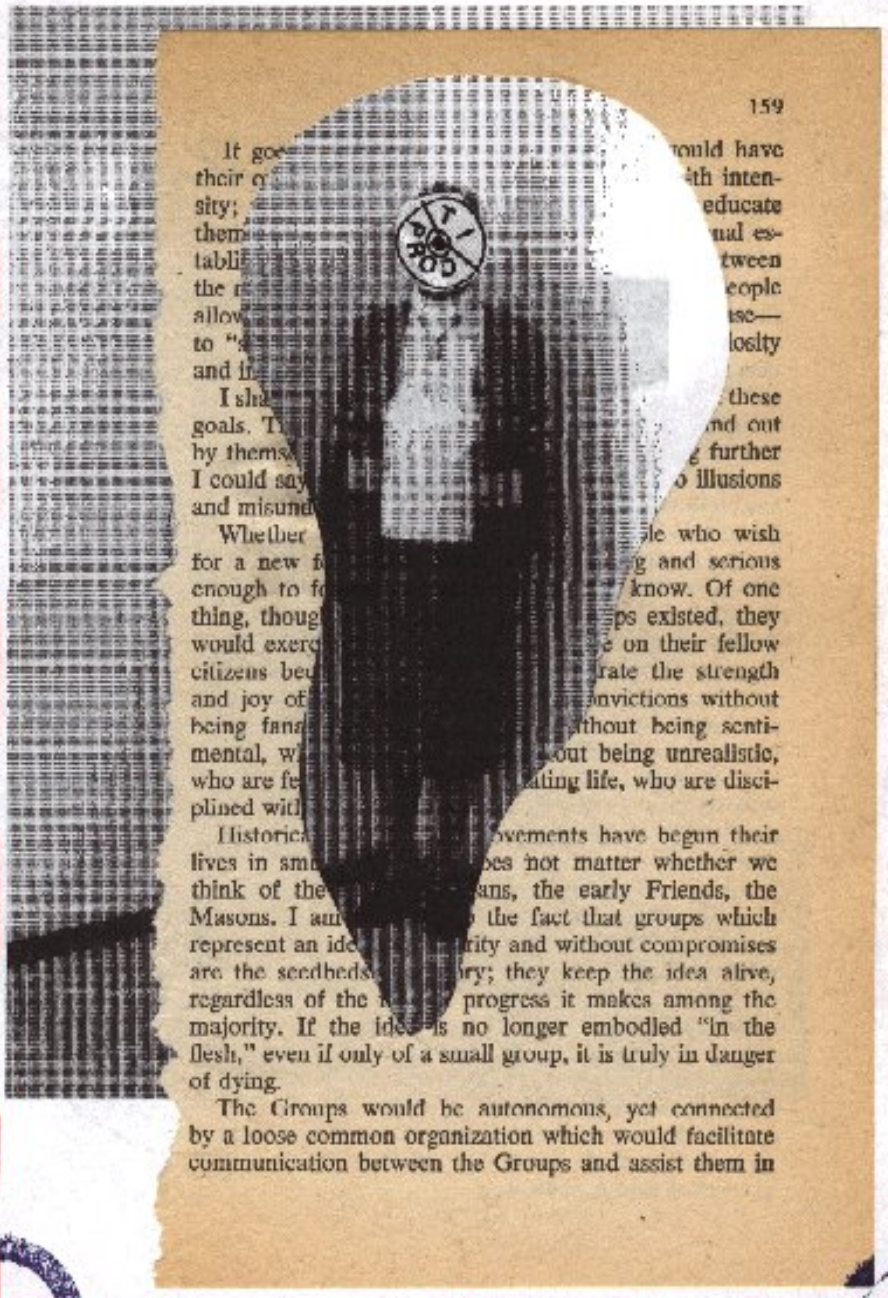

159

It goe... would have
their ... ith inten-
sity; ... educate
them... nal es-
tabli... tween
the ... eople
allow... se—
to "... losity
and i...

I sh... these
goals. T... nd out
by thems... further
I could say... o illusions
and misund...

Whether ... le who wish
for a new f... g and serious
enough to f... know. Of one
thing, thoug... ps existed, they
would exerc... e on their fellow
citizens be... rate the strength
and joy of ... nvictions without
being fana... thout being senti-
mental, w... out being unrealistic,
who are fe... ating life, who are disci-
plined wit...

Historic... ovements have begun their
lives in sm... es not matter whether we
think of the ... ans, the early Friends, the
Masons. I am ... the fact that groups which
represent an ide... rity and without compromises
are the seedbeds ... ry; they keep the idea alive,
regardless of the ... progress it makes among the
majority. If the ide... is no longer embodied "in the
flesh," even if only of a small group, it is truly in danger
of dying.

The Groups would be autonomous, yet connected
by a loose common organization which would facilitate
communication between the Groups and assist them in

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Our only real wa
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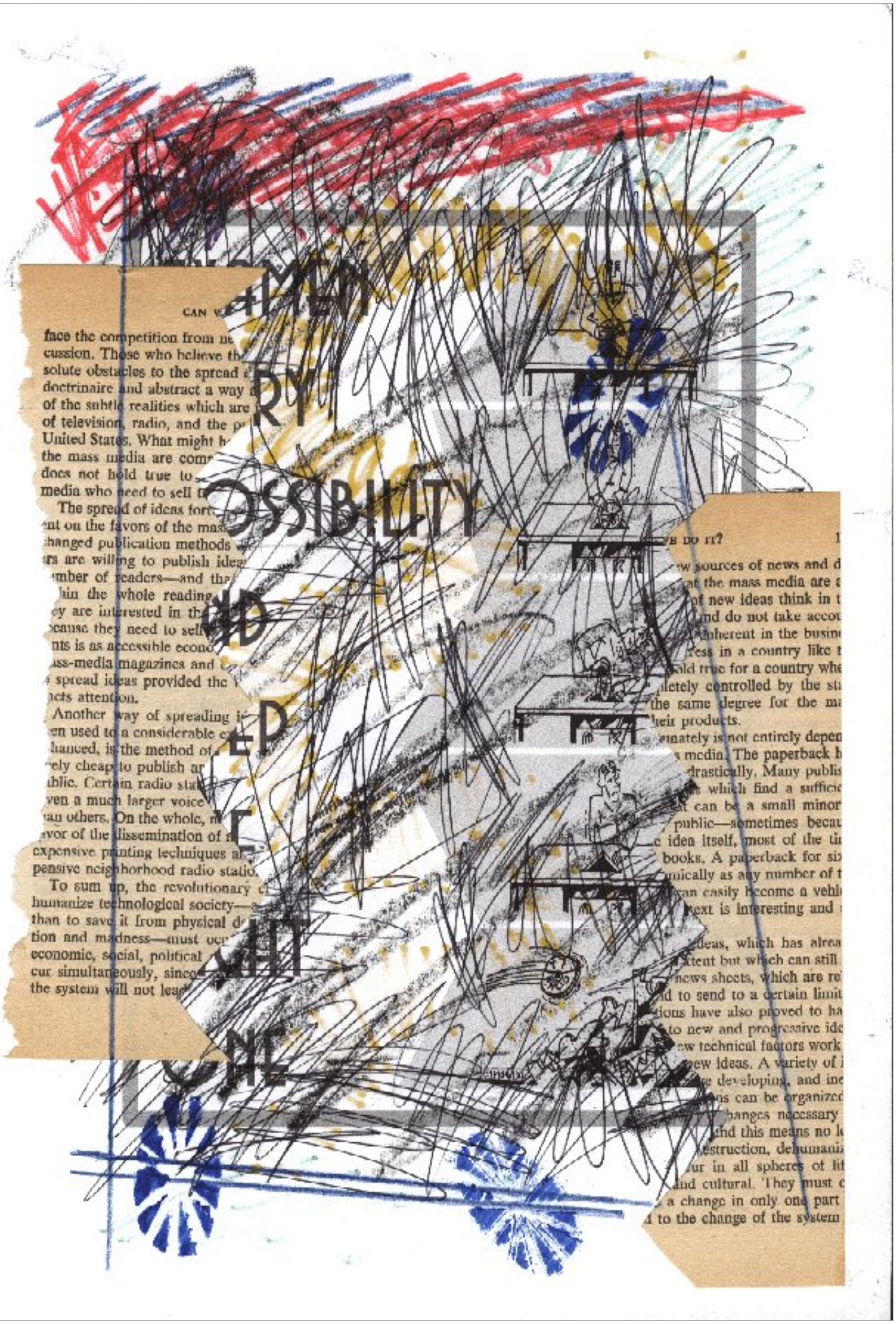
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face the competition from ne
cussion. Those who believe th
solute obstacles to the spread
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of the subtle realities which are
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United States. What might h
the mass media are com
does not hold true to
media who need to sell t
The spread of ideas fort
ent on the favors of the mas
changed publication methods
rs are willing to publish idea
mber of readers—and tha
hin the whole reading
ey are interested in th
cause they need to sell
nts is as accessible econo
ass-media magazines and
spread ideas provided the
cts attention.
Another way of spreading i
en used to a considerable e
hanced, is the method of
ely cheap to publish ar
blic. Certain radio sta
ven a much larger voice
an others. On the whole, m
vor of the dissemination of
expensive printing techniques a
pensive neighborhood radio statio
To sum up, the revolutionary
humanize technological society—
than to save it from physical d
tion and madness—must oc
economic, social, political
cur simultaneously, since
the system will not lea
E DO IT?
w sources of news and d
at the mass media are
of new ideas think in t
nd do not take accou
inherent in the busin
ress in a country like t
old true for a country whe
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the same degree for the ma
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t can be a small minor
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e idea itself, most of the ti
books. A paperback for si
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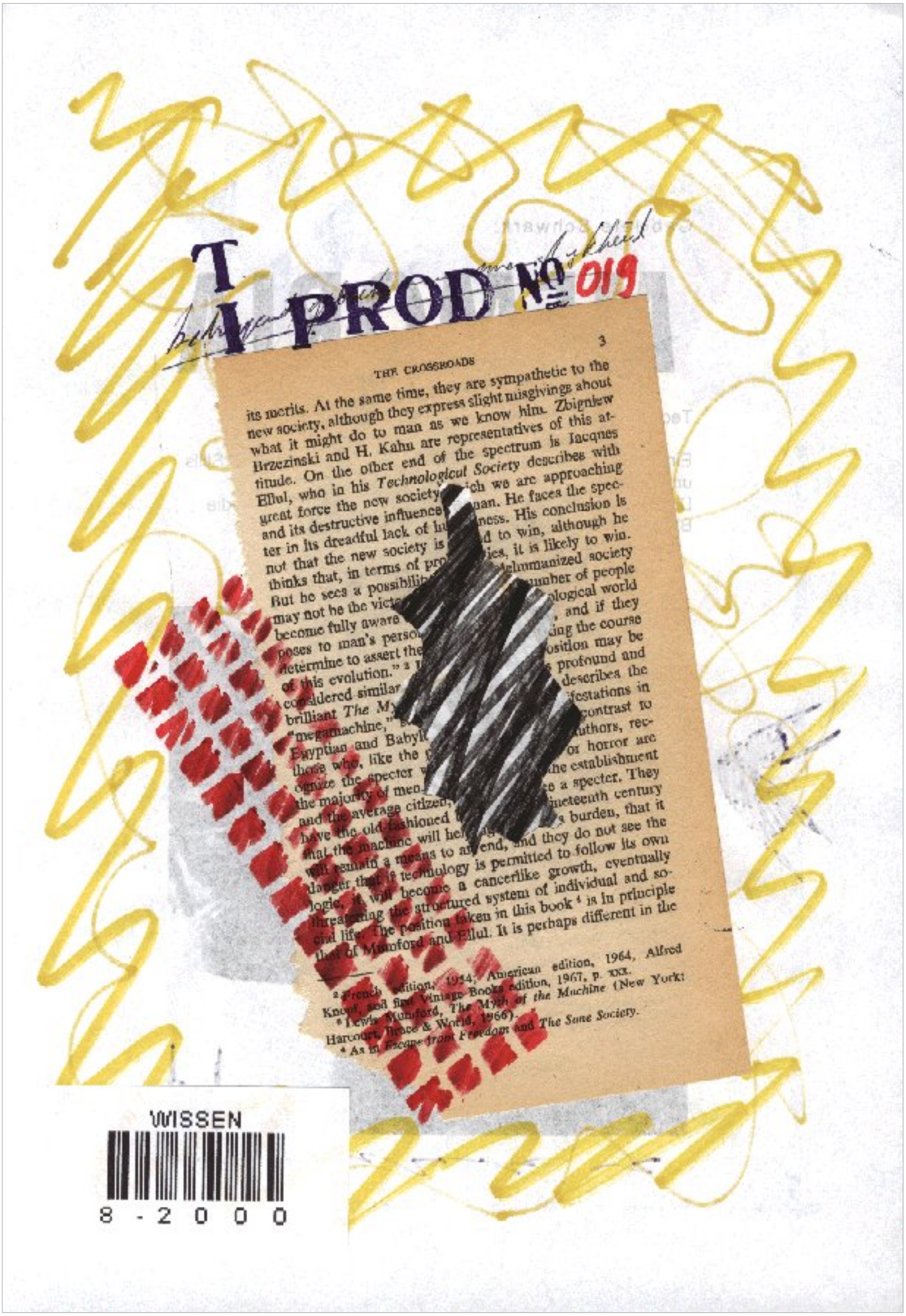
and cultural. They must c
a change in only one part
to the change of the system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3
THE CROSSROADS
its merits. At the same time, they are sympathetic to the
new society, although they express slight misgivings about
what it might do to man as we know him. Zbigniew
Brzezinski and H. Kahn are representatives of this at-
titude. On the other end of the spectrum is Jacques
Ellul, who in his Technological Society describes with
great force the new society
and its destructive influence
ter in its dreadful lack of
not that the new society is
thinks that, in terms of
But he sees a possibili
may not be the vict
become fully aware
poses to man's perso
determine to assert the
of this evolution." 2
considered similar
brilliant The My
"megamachine,"
Egyptian and Babyl
those who, like the
ognize the specter
the majority of men
and the average citizen,
have the old fashioned
that the machine will he
will remain a means to an end, and they do not see the
danger that if technology is permitted to follow its own
logic, it will become a cancerlike growth, eventually
threatening the structured system of individual and so-
cial life. The position taken in this book 4 is in principle
that of Mumford and Ellul. It is perhaps different in the
2 French edition, 1954; American edition, 1964, Alfred
Knopf, and first Vintage Books edition, 1967, p. xxx.
3 Lewis Mumford, The Myth of the Machine (New York:
Harcourt, Brace & World, 1966).
4 As in Escape from Freedom and The Sane Society.
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Gabriele Schwark:

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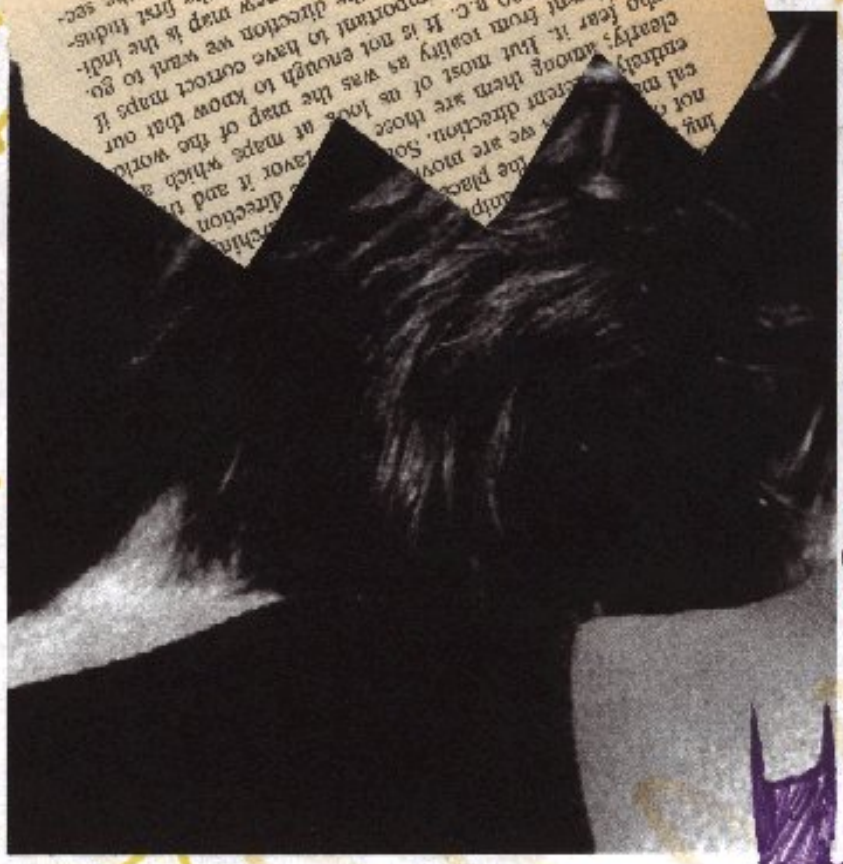

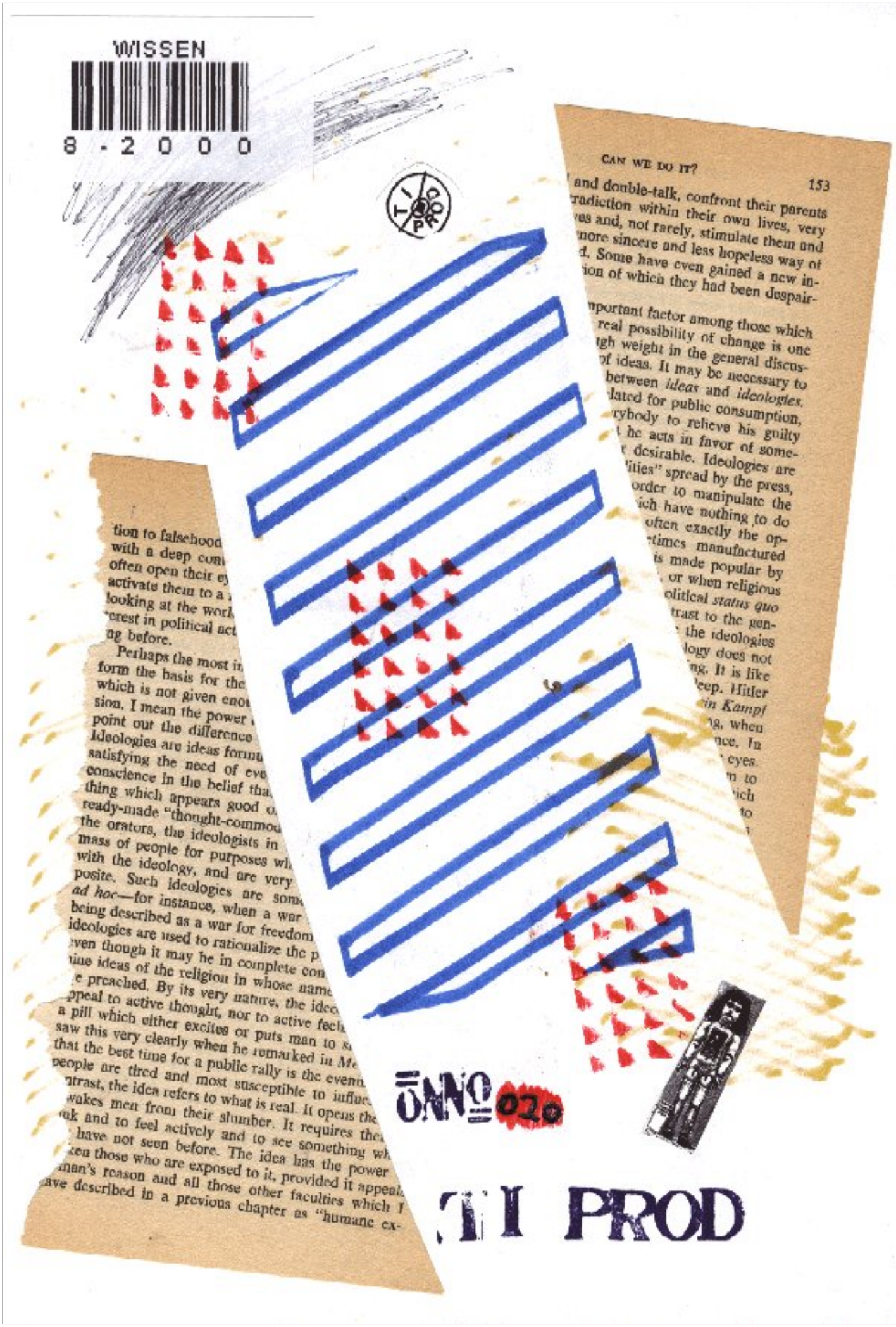
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CAN WE DO IT?
153
and double-talk, confront their parents
radiction within their own lives, very
ves and, not rarely, stimulate them and
more sincere and less hopeless way of
d. Some have even gained a new in-
ion of which they had been despair-
mportant factor among those which
real possibility of change is one
gh weight in the general discus-
of ideas. It may be necessary to
between *ideas* and *ideologies*.
lated for public consumption,
rybody to relieve his guilty
hc acts in favor of some-
desirable. Ideologies are
ities" spread by the press,
order to manipulate the
ich have nothing to do
often exactly the op-
times manufactured
is made popular by
or when religious
olitical *status quo*
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the ideologies
logy does not
ng. It is like
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with a deep com
often open their e
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looking at the work
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ng before.
Perhaps the most i
form the basis for the
which is not given eno
sion. I mean the power
point out the difference
Ideologies are ideas forma
satisfying the need of eve
conscience in the belief tha
thing which appears good o
ready-made "thought-commo
the orators, the ideologists in
mass of people for purposes wh
with the ideology, and are very
posite. Such ideologies are som
ad hoc—for instance, when a war
being described as a war for freedom
ideologies are used to rationalize the p
even though it may be in complete con
ine ideas of the religion in whose name
e preached. By its very nature, the ideo
ppeal to active thought, nor to active fech
a pill which either excites or puts man to s
saw this very clearly when he remarked in *M*
that the best time for a public rally is the evenin
people are tired and most susceptible to influe
ntrast, the idea refers to what is real. It opens the
wakes men from their slumber. It requires the
nk and to feel actively and to see something wh
have not seen before. The idea has the power
ken those who are exposed to it, provided it appeal
man's reason and all those other faculties which I
ave described in a previous chapter as "humane ex-
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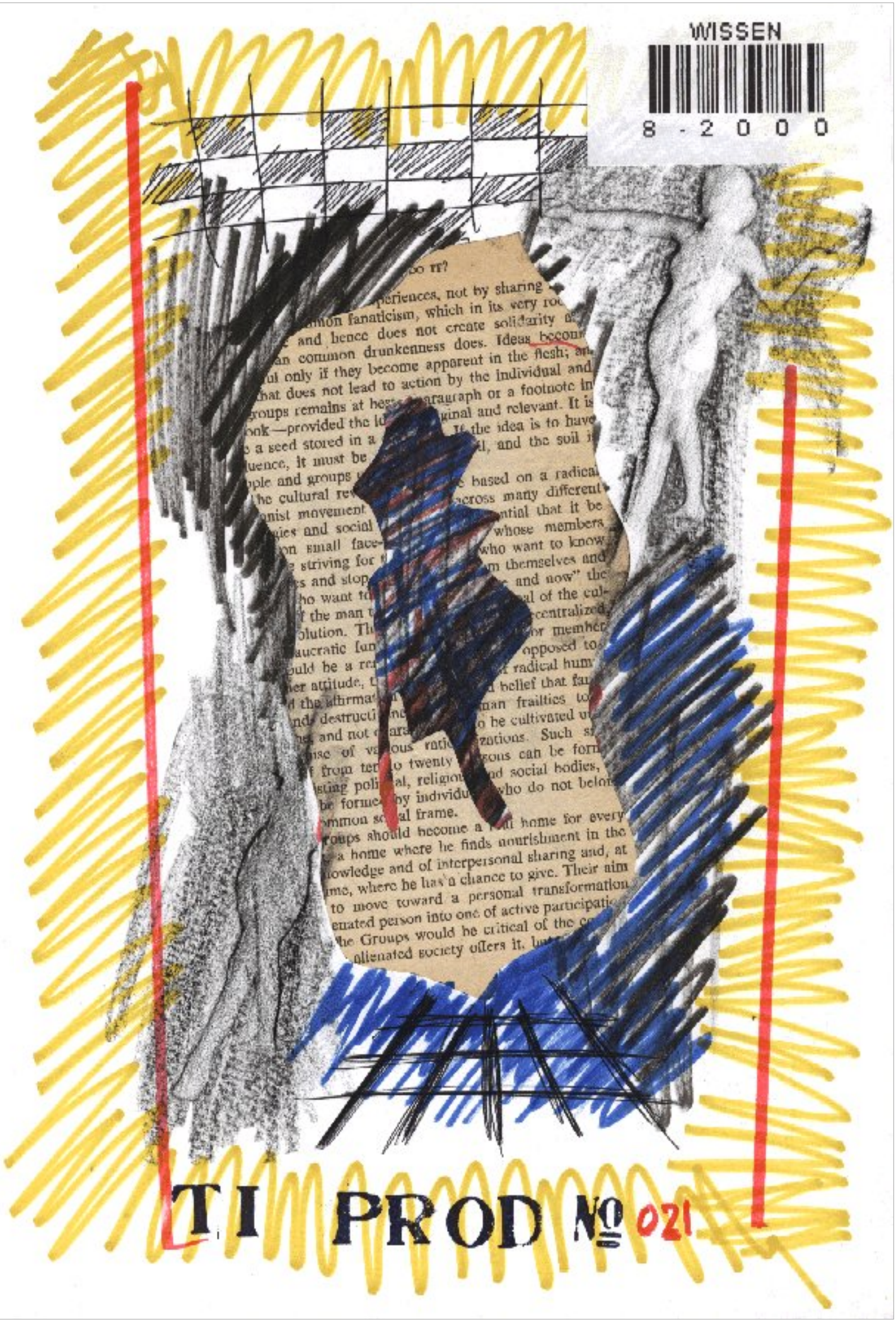
DURU TUUMAIU

DURO TOOMATO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LET'S MAKE...
BEAUTIFULL MISTAKES

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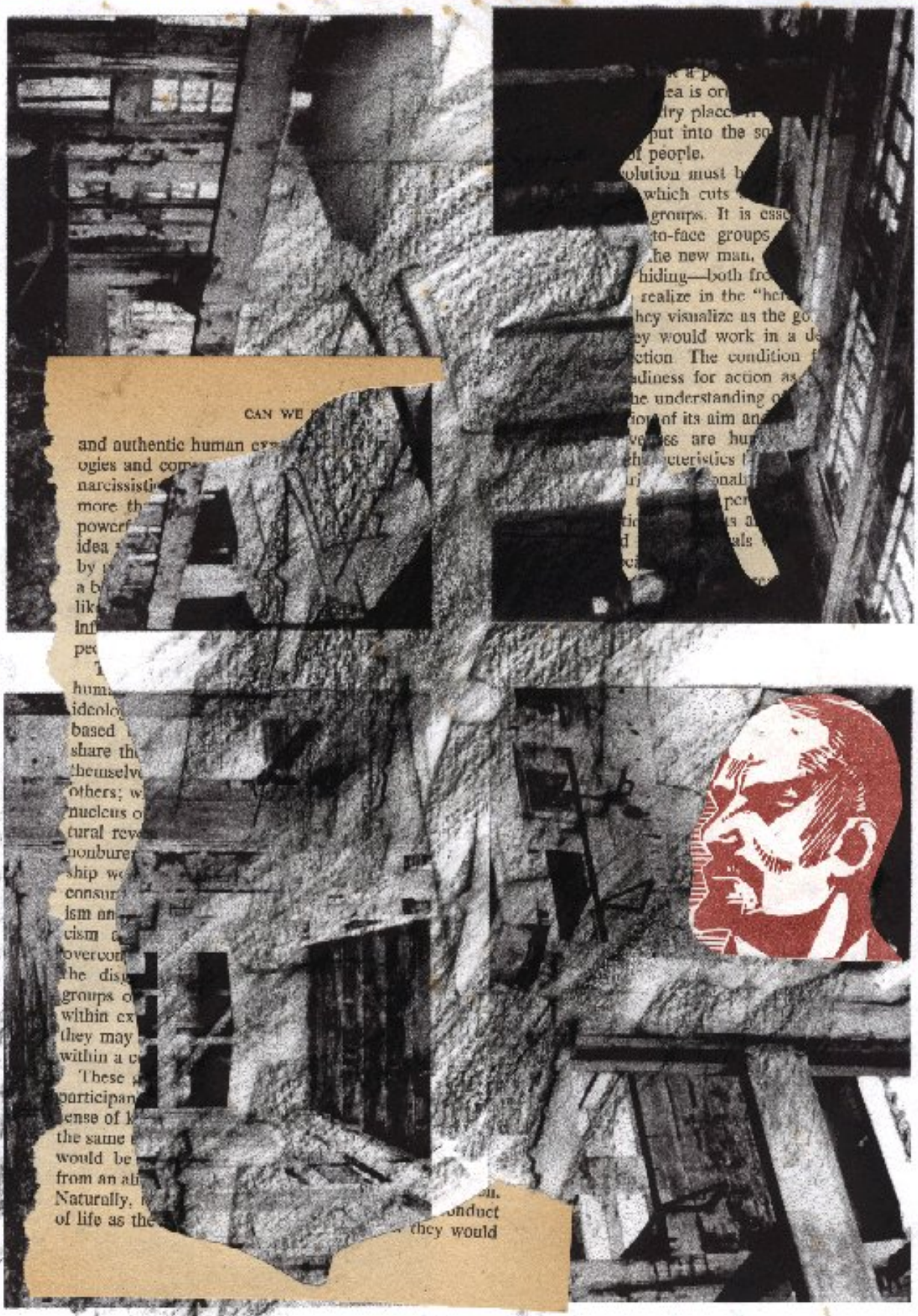
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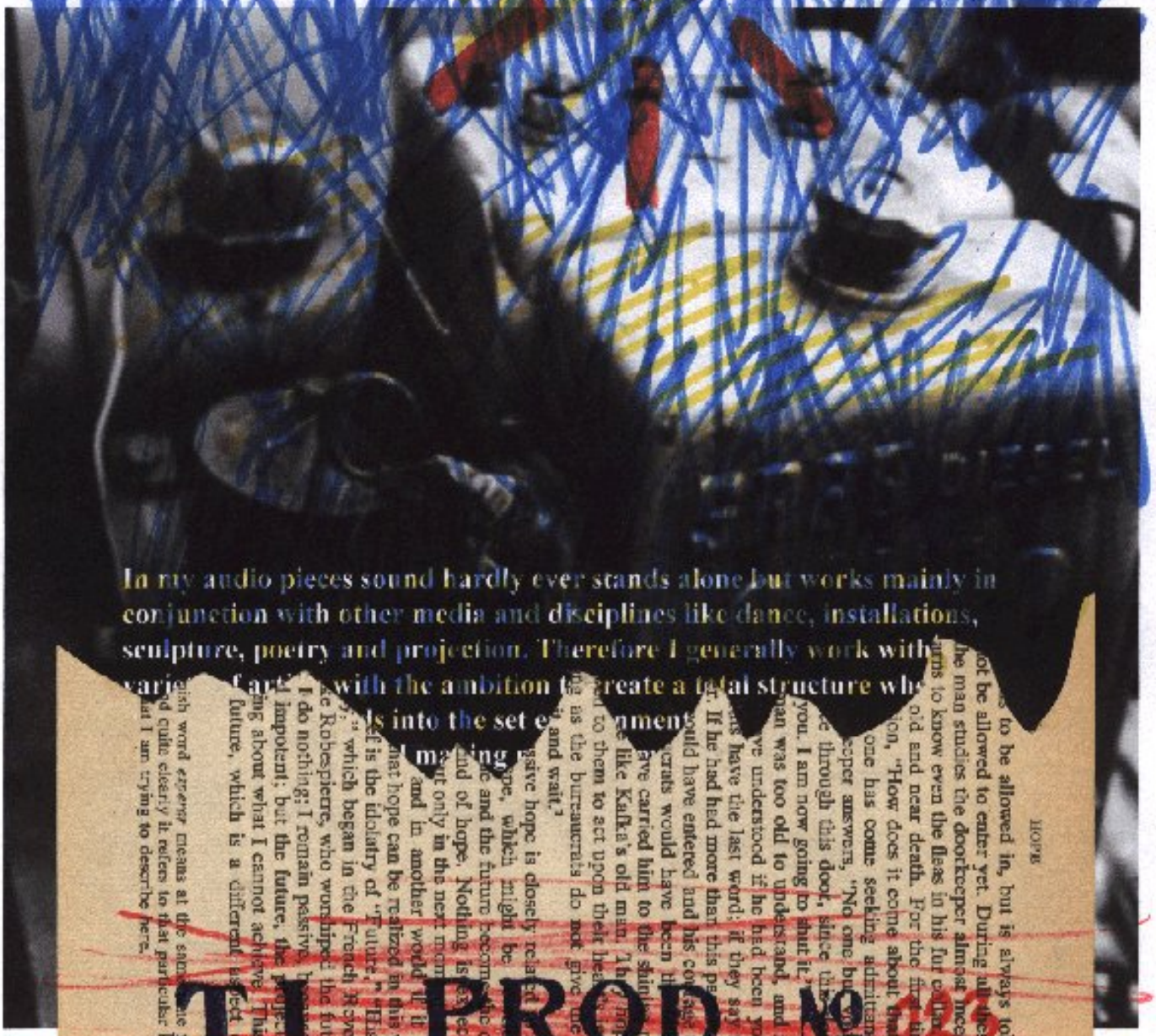
Rob Fransen - Amsterdam 1952
Audio-Art.



In my audio pieces sound hardly ever stands alone but works mainly in conjunction with other media and disciplines like dance, installations, sculpture, poetry and projection. Therefore I generally work with

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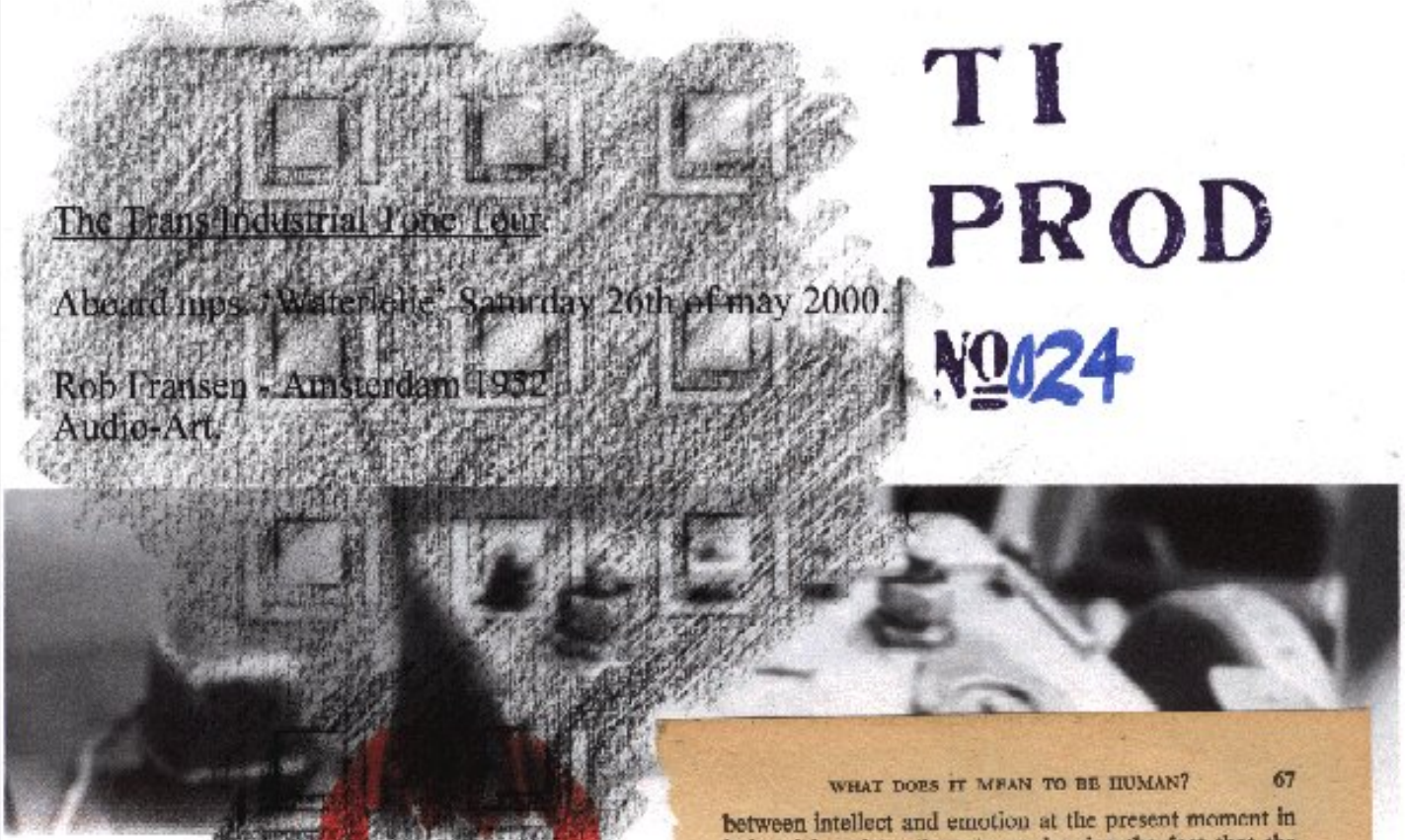
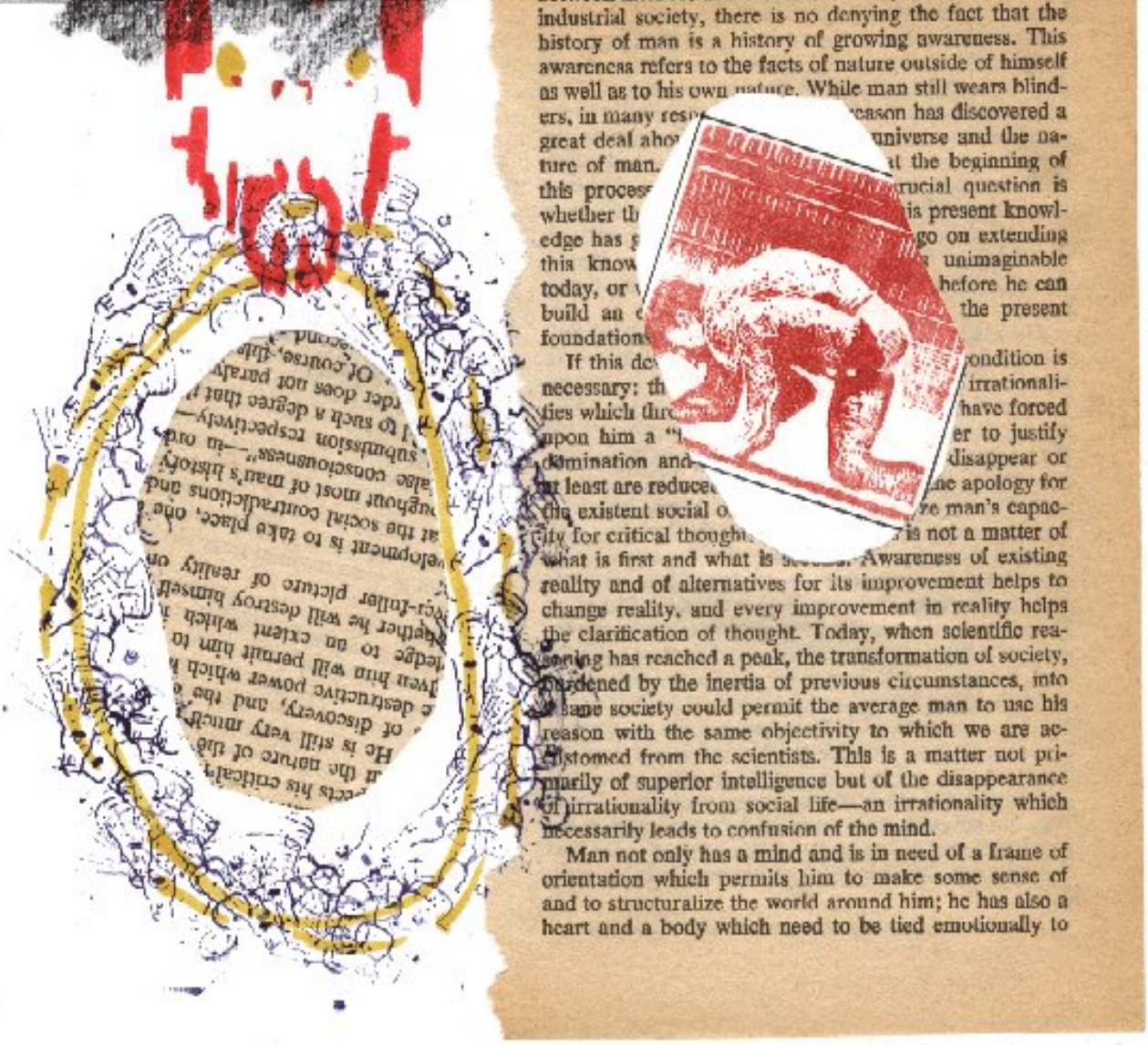
The Trans Industrial Tone Tour

Aboard mps. "Waterlelie" Saturday 26th of may 2000.

Rob Fransen - Amsterdam 1952
Audio-Art.





between intellect and emotion at the present moment in industrial society, there is no denying the fact that the history of man is a history of growing awareness. This awareness refers to the facts of nature outside of himself as well as to his own nature. While man still wears blinders, in many res[illegible] reason has discovered a great deal abo[illegible] universe and the nature of man. [illegible] at the beginning of this process [illegible] crucial question is whether th[illegible] is present knowledge has [illegible] go on extending this know[illegible] unimaginable today, or [illegible] before he can build an [illegible] the present foundation[illegible]

If this de[illegible] condition is necessary: th[illegible] irrationalities which thre[illegible] have forced upon him a "[illegible]er to justify domination and [illegible] disappear or at least are reduce[illegible] apology for the existent social o[illegible] man's capacity for critical though[illegible] is not a matter of what is first and what is [illegible] Awareness of existing reality and of alternatives for its improvement helps to change reality, and every improvement in reality helps the clarification of thought. Today, when scientific reasoning has reached a peak, the transformation of society, burdened by the inertia of previous circumstances, into [illegible] society could permit the average man to use his reason with the same objectivity to which we are accustomed from the scientists. This is a matter not primarily of superior intelligence but of the disappearance of irrationality from social life—an irrationality which necessarily leads to confusion of the mind.

Man not only has a mind and is in need of a frame of orientation which permits him to make some sense of and to structuralize the world around him; he has also a heart and a body which need to be tied emotionally to

Its Effect on Man
What is the effect of this type of organization on man?
It reduces man to an appendage of the machine, ruled
by its very rhythm and demands. It transforms him into
Homo consumens, the total consumer, whose only aim
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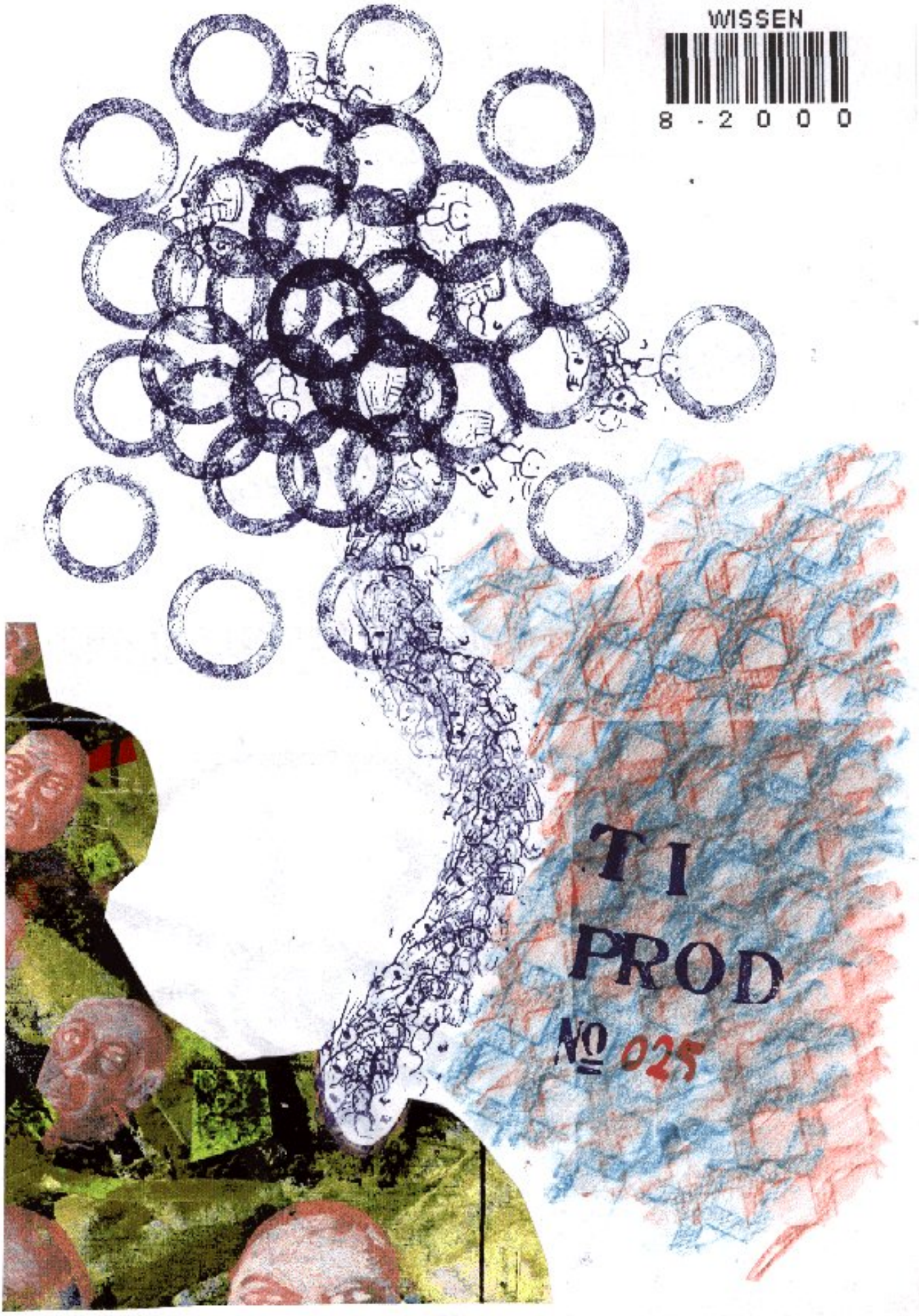
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In the affluent industrial society there is no such
problem, and yet even the members of the middle and
upper classes are forced to follow norms laid down b
the industrial system for fear of losing their jobs. O
industrial system does not give them as much leeway
it could. If they lose a job because they lack "the
spirit"—which means they are too independent, vo
unpopular opinions, marry the "wrong" woman—they
will have great difficulties in finding another job of equ
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BOEK VAN DEELNEMENDE KUNSTENAARS
BOOK OF PARTICIPATING ARTISTS
ERIK PENS
HUMANIZATION OF TECHNOLOGICAL SOCIETY 129
the interest of the population as a whole, could the
freedom of the enterprise to produce that which is most
profitable or requires least vision, experimentation, and
laring be restricted within the framework of our Con-
stitution? Legally this would not offer any great problem.
While in the nineteenth century such change might have
required the nationalization of industry, today it can be
achieved by laws which require no change in our
Constitution. The production of "useful" things could
be furthered and the production of useless and unhealthy
things could be discouraged by tax laws which favor
those industries that agree to fit their production into
the pattern of a sane society rather than into a pattern
of "profit regardless." The government could influence
adequate production by loans or, in certain instances,
PAOLO
FLORIS PAALMAN
JAN VAN WISSEN
SUBTHEATER

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4e Trans-Industriale [illegible]

Nieuwe Sneeuw

[illegible] - 28 mei 2000

[illegible] de Wittenstraat 100
[illegible] v.Hallstraat 52-1
[illegible] Hoogstraten, Haarlemmerweg
[illegible] 'de Waterlelie'
[illegible] Nouwens and Jasper Grootveld

In the **Fresh Snow** of [illegible] than [illegible] artists from several disciplines and countries will meet and express themselves about:

[illegible] **between personal and mass-culture**

They will do that during [illegible] the week of the 22nd till the 28th of may in and around a spot that more [illegible] into a cultural breeding place: Zaal [illegible]

[illegible] ART, SOUND-POETRY, MUSIC, [illegible] in Roden,

Monday22 till Thursday [illegible] visua[illegible]

Tuesday 23 may: [illegible] evening ([illegible]
Wednesday 24 may: [illegible] Harry [illegible]
[illegible] - METR[illegible]

Thursday 25 may: [illegible] van L[illegible]
[illegible] industrial [illegible]
[illegible] Inner wi[illegible]
[illegible] NAKED, [illegible]

Friday 26 may : [illegible] shor[illegible]
[illegible] NK [illegible]
[illegible] Senc[illegible]
[illegible] M[illegible]
[illegible] RN[illegible]

Saturday 27 may: [illegible] By [illegible] "An Imp[illegible] Provan, [illegible] "Requiem" ([illegible] Alain [illegible] Trans[illegible]
[illegible] Horma[illegible]
[illegible] Industr[illegible]
[illegible] evening

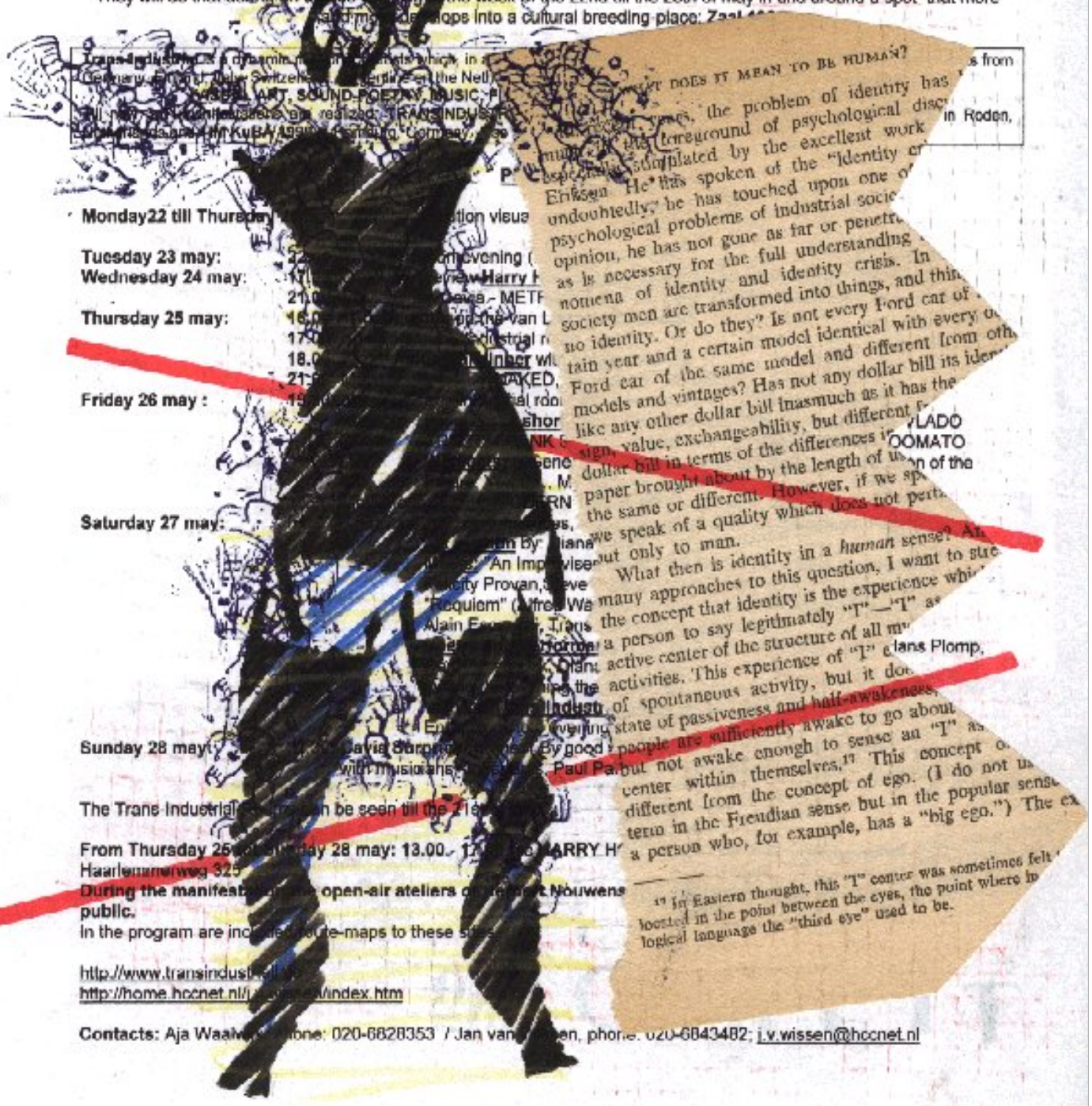
Sunday 28 may: [illegible] By good [illegible] with musicians [illegible] Paul Pa[illegible]

The Trans-Industrial [illegible] be seen till the 21st [illegible]

From Thursday 25 [illegible] 28 may: 13.00 - 17[illegible] HARRY H[illegible]
Haarlemmerweg 325
During the manifest[illegible] open-air ateliers [illegible] Nouwens public.
In the program are inc[illegible] route-maps to these s[illegible]

http://www.transindust[illegible]
http://home.hccnet.nl/[illegible]/index.htm

Contacts: Aja Waal[illegible] phone: 020-6828353 / Jan van [illegible]en, phone: 020-6843482; j.v.wissen@hccnet.nl

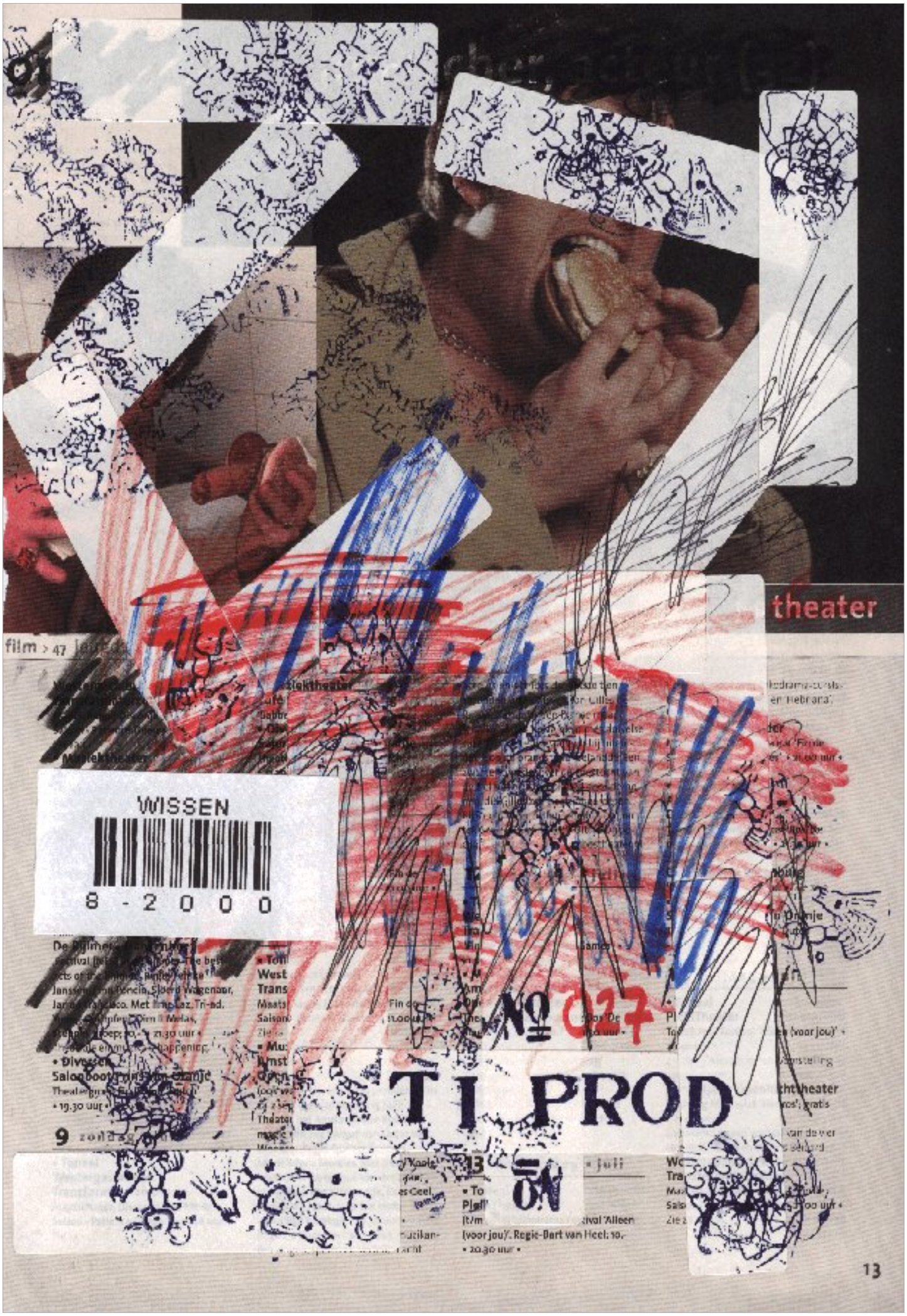


[illegible] DOES IT MEAN TO BE HUMAN?

[illegible] years, the problem of identity has [illegible] the foreground of psychological disc[illegible] stimulated by the excellent work [illegible] Eriksen. He has spoken of the "identity cr[illegible] undoubtedly, he has touched upon one o[illegible] psychological problems of industrial socie[illegible] opinion, he has not gone as far or penetr[illegible] as is necessary for the full understanding [illegible] nomena of identity and identity crisis. In [illegible] society men are transformed into things, and thin[illegible] no identity. Or do they? Is not every Ford car of [illegible] tain year and a certain model identical with every o[illegible] Ford car of the same model and different from oth[illegible] models and vintages? Has not any dollar bill its iden[illegible] like any other dollar bill inasmuch as it has the [illegible] sign, value, exchangeability, but different f[illegible] dollar bill in terms of the differences i[illegible] paper brought about by the length of u[illegible] the same or different. However, if we sp[illegible] we speak of a quality which does not pert[illegible] but only to man.

What then is identity in a *human* sense? An[illegible] many approaches to this question, I want to stre[illegible] the concept that identity is the experience whi[illegible] a person to say legitimately "I"—"I" as [illegible] active center of the structure of all m[illegible] activities. This experience of "I" [illegible] of spontaneous activity, but it do[illegible] state of passiveness and half-awakeness, [illegible] people are sufficiently awake to go about [illegible] but not awake enough to sense an "I" as [illegible] center within themselves.[17] This concept o[illegible] different from the concept of ego. (I do not u[illegible] term in the Freudian sense but in the popular sens[illegible] a person who, for example, has a "big ego.") The ex[illegible]

[17] In Eastern thought, this "I" center was sometimes felt [illegible] located in the point between the eyes, the point where in [illegible] logical language the "third eye" used to be.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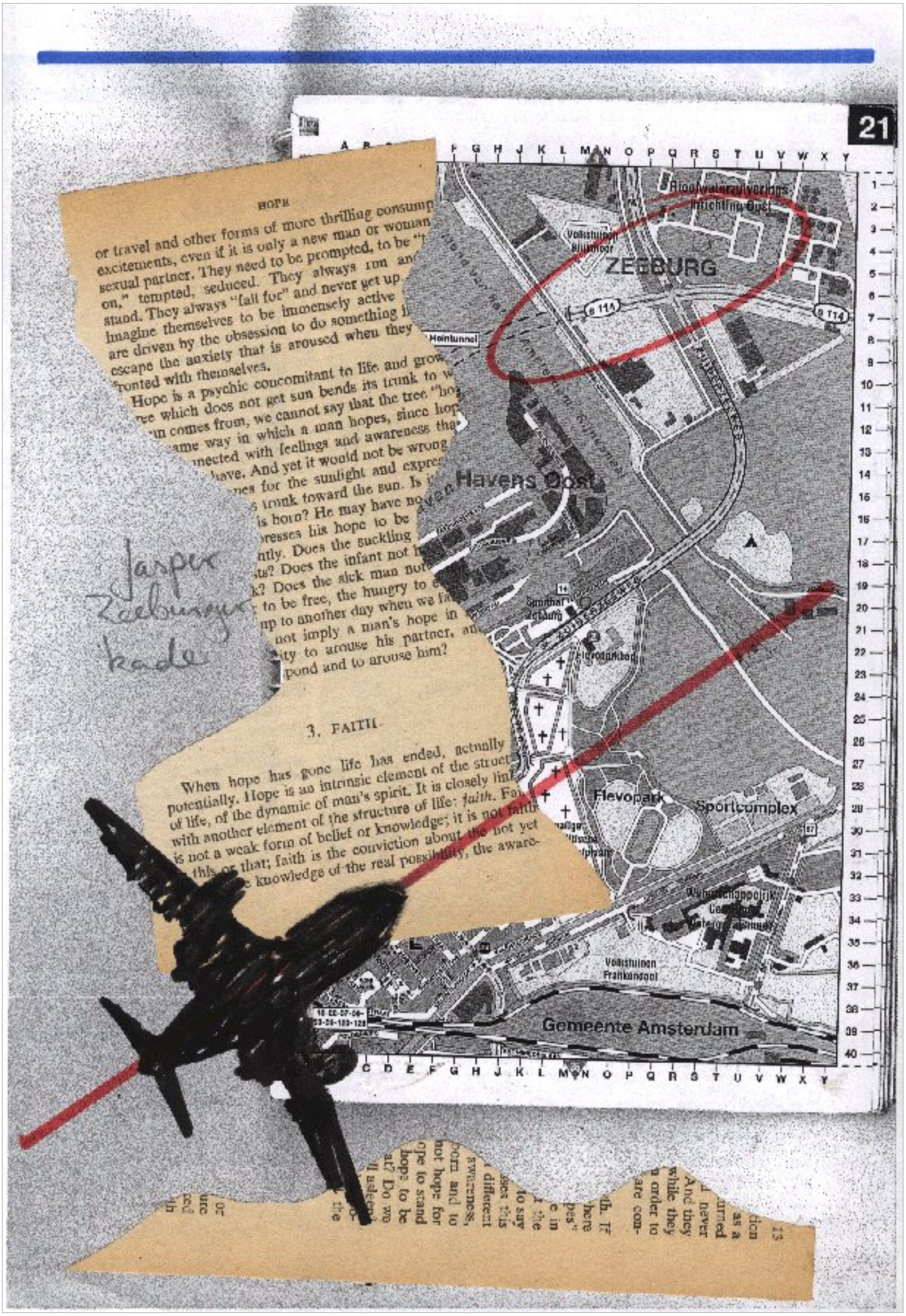
21
HOPE
or travel and other forms of more thrilling consump
excitements, even if it is only a new man or woman
sexual partner. They need to be prompted, to be "t
on," tempted, seduced. They always run and
stand. They always "fall for" and never get up.
imagine themselves to be immensely active
are driven by the obsession to do something i
escape the anxiety that is aroused when they
fronted with themselves.
Hope is a psychic concomitant to life and grow
ree which does not get sun bends its trunk to w
un comes from, we cannot say that the tree "ho
ame way in which a man hopes, since hop
nected with feelings and awareness tha
have. And yet it would not be wrong
nes for the sunlight and expre
s trunk toward the sun. Is i
is born? He may have no
presses his hope to be
ntly. Does the suckling
ts? Does the infant not
k? Does the sick man not
to be free, the hungry to e
up to another day when we fa
not imply a man's hope in
ity to arouse his partner, an
pond and to arouse him?
3. FAITH
When hope has gone life has ended, actually
potentially. Hope is an intrinsic element of the struct
of life, of the dynamic of man's spirit. It is closely lin
with another element of the structure of life: faith. Fa
is not a weak form of belief or knowledge; it is not faith
this or that; faith is the conviction about the not yet
knowledge of the real possibility, the aware-
Jasper
Zeeburger
kade
ZEEBURG
Havens Oost
Flevopark
Sportcomplex
Gemeente Amsterdam
Volkstuinen Frankendael
Heintunnel

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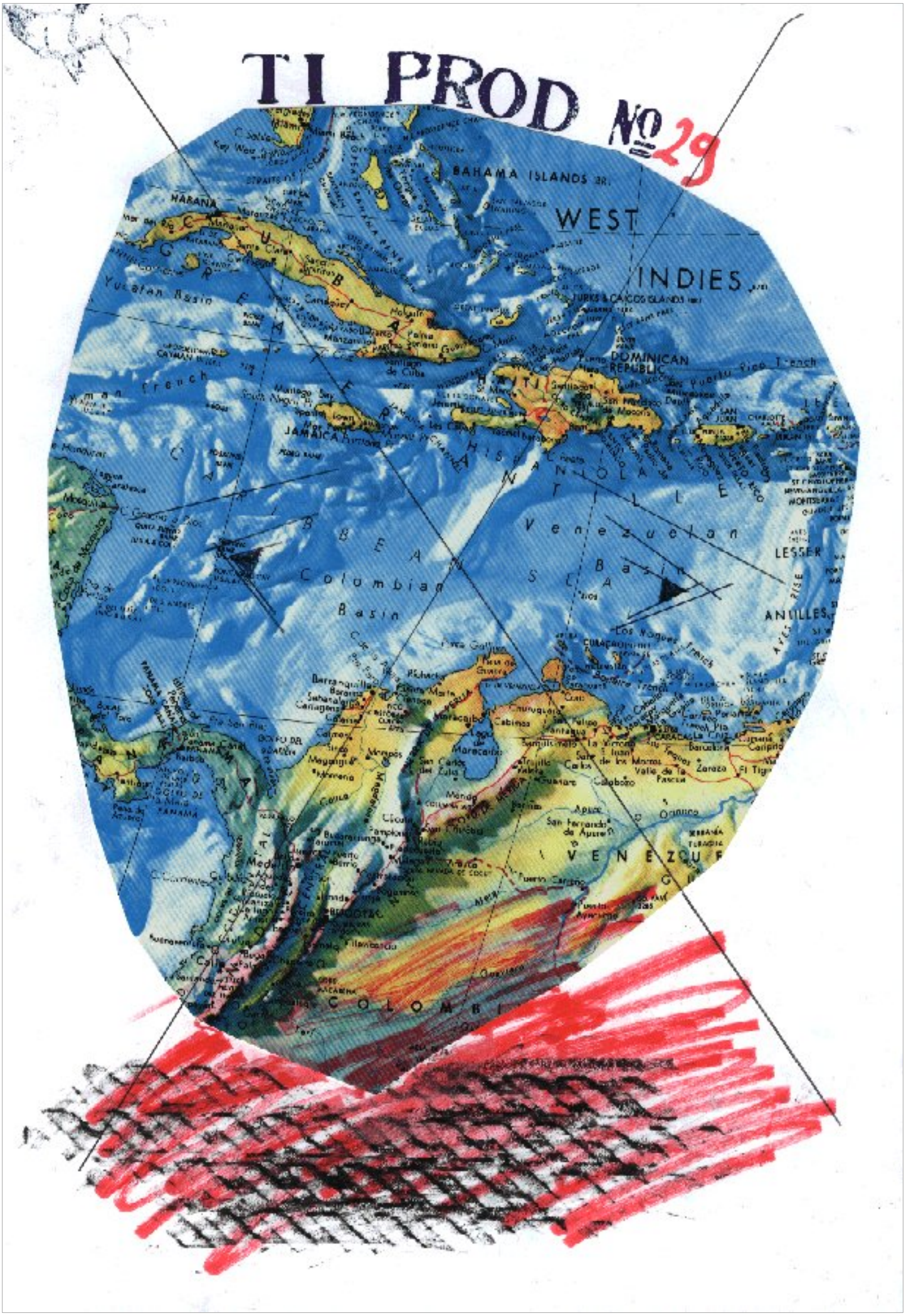
8-2000

do not express the same direct relatedness to another person, but are, rather, experiences which are within oneself and which only secondarily refer to other persons.

The first one among this second group I wish to describe is *"interest."* The word "interest" today has lost most of its meaning. To say "I am interested" in this or that is almost equivalent to saying "I have no particularly strong feeling about it but I am not entirely indifferent." It is one of those cover words which mask the absence of intensity and which are vague enough to cover almost anything from having an interest in a certain industrial stock to an interest in a girl. But this deterioration of meaning which is so general cannot deter us from using words in their original and deeper meaning, and that means to restore them to their own dignity. "Interest" comes from the Latin *inter-esse*, that is, "to be in-between." If I am interested, I must transcend my ego, be open to the world, and jump into it. Interest is based on activeness. It is the relatively constant attitude which permits one at any moment to grasp intellectually as well as emotionally and sensuously the world outside. The interested person becomes interesting to others because interest has an infectious quality which awakens interest in those who cannot initiate it without help. The meaning of interest becomes still clearer when we think of its opposite: curiosity. The curious person is basically passive. He wants to be fed with knowledge and sensations and can never have enough, since quantity of information is a substitute for the depth quality of knowledge. The most important realm in which curiosity is satisfied is gossip, be it the small-town gossip of the woman who sits at the window and watches with her spyglasses what is going on around her or the somewhat more elaborate gossip which fills the newspaper columns, occurs in the faculty meetings of professors as well as in the management meetings

TI PROD Nº 29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Venezuelan Basin
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LESSER ANTILLES
Los Roques Trench
Puerto Rico Trench
Barranquilla
Maracaibo
Medellin
BOGOTA
Cali
Puerto Cabello
San Fernando de Apure
Valle de la Pascua
Zaraza
Orinoco
VENEZUE
COLOMBI

WHAT DOES IT MEAN
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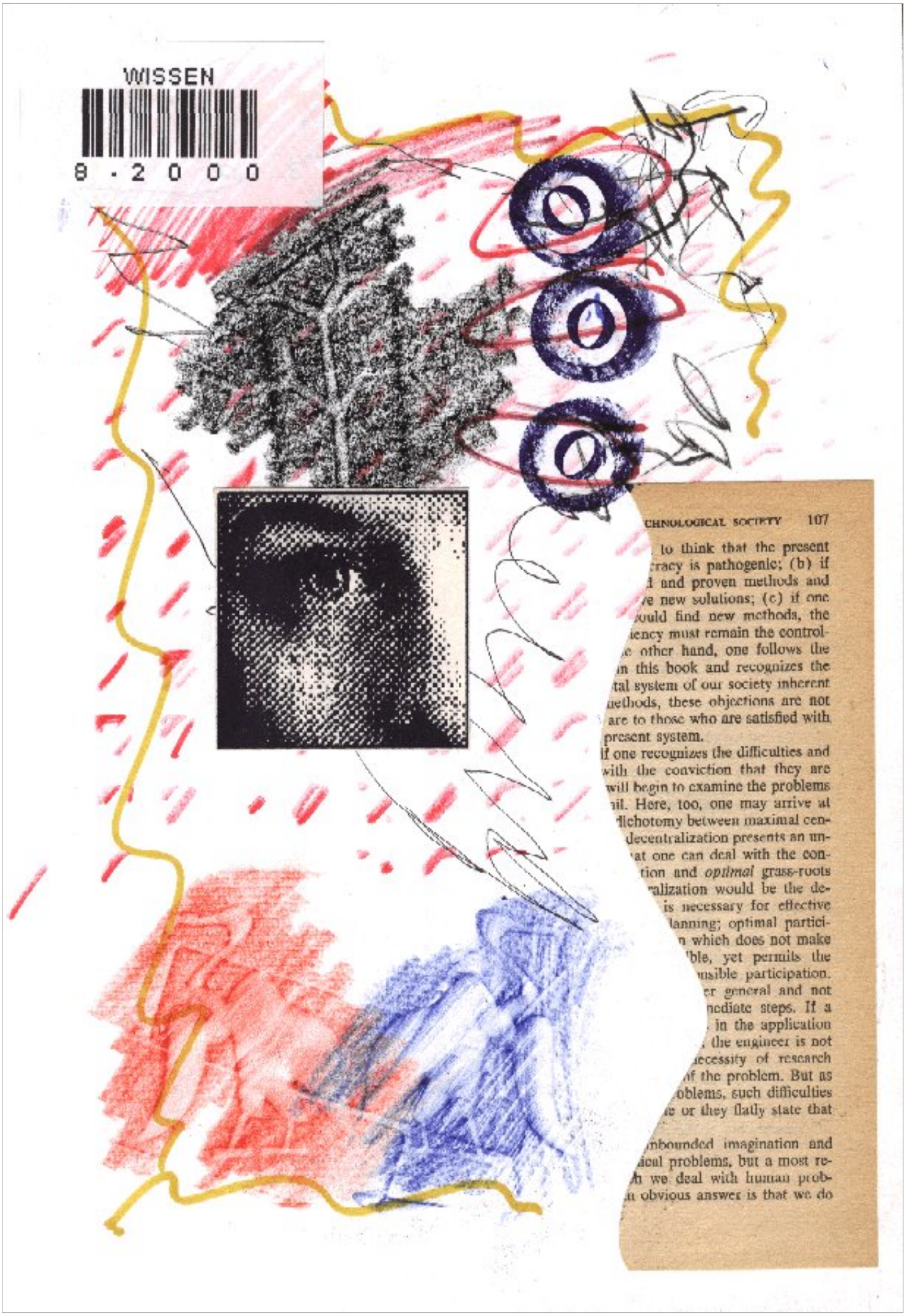
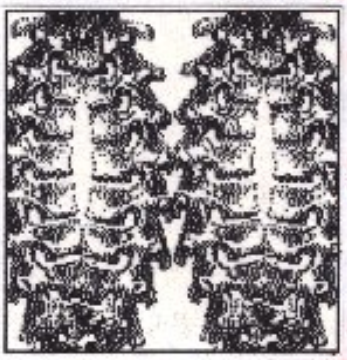
Ronald van Kuyk (foto: Eddy Windgassen)

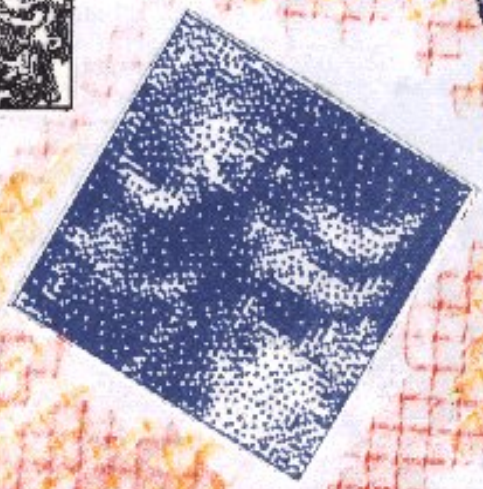


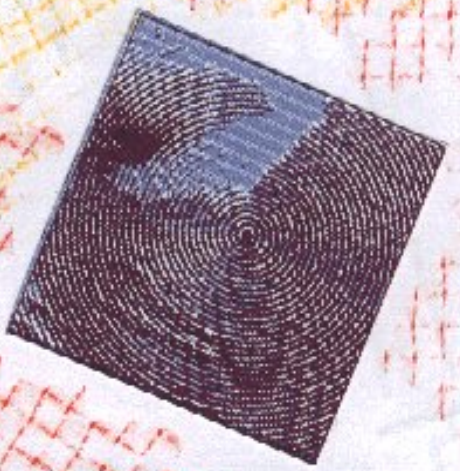
to think that the present
racy is pathogenic; (b) if
d and proven methods and
e new solutions; (c) if one
ould find new methods, the
iency must remain the control-
e other hand, one follows the
in this book and recognizes the
tal system of our society inherent
methods, these objections are not
are to those who are satisfied with
present system.

If one recognizes the difficulties and
with the conviction that they are
will begin to examine the problems
il. Here, too, one may arrive at
dichotomy between maximal cen-
decentralization presents an un-
at one can deal with the con-
tion and *optimal* grass-roots
ralization would be the de-
is necessary for effective
lanning; optimal partici-
n which does not make
ble, yet permits the
nsible participation.
er general and not
nediate steps. If a
in the application
the engineer is not
necessity of research
of the problem. But as
oblems, such difficulties
e or they flatly state that

nbounded imagination and
ical problems, but a most re-
h we deal with human prob-
n obvious answer is that we do







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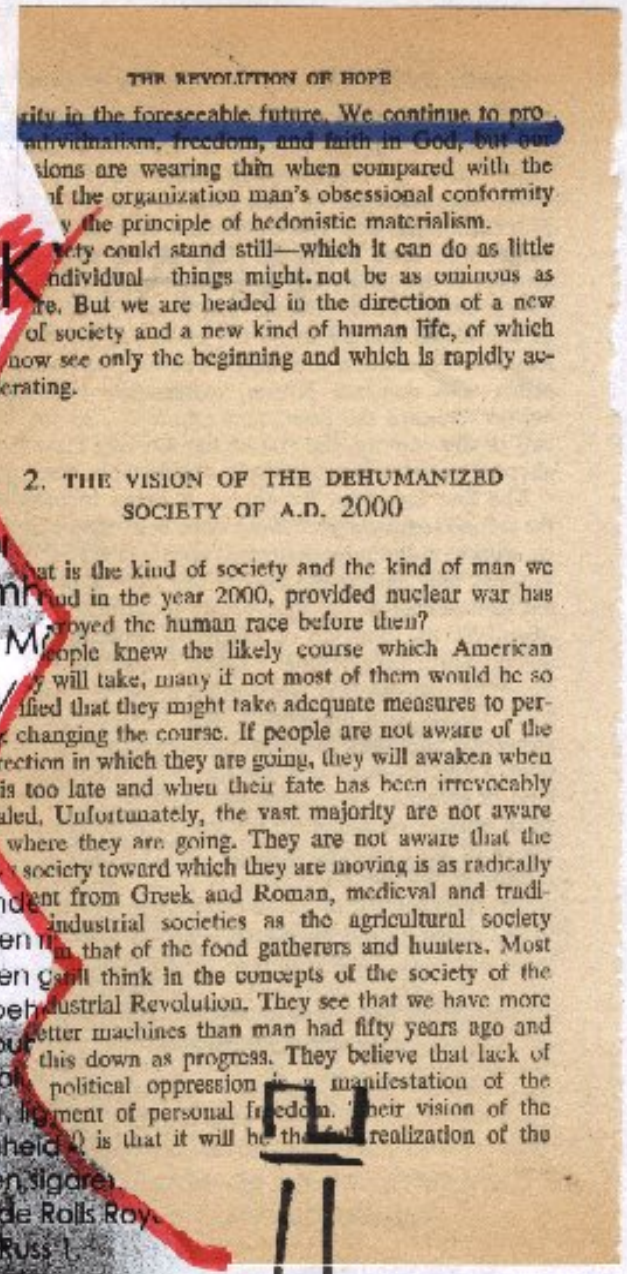
Starik

JULIDANS/ K

danse

F. Sta
Casper Oo
Karin Breemh
mevrouw von der M

muziek: Less
Russ Co



THE REVOLUTION OF HOPE

rity in the foreseeable future. We continue to pro
individualism, freedom, and faith in God, but our
sions are wearing thin when compared with the
of the organization man's obsessional conformity
y the principle of hedonistic materialism.
ety could stand still—which it can do as little
ndividual things might not be as ominous as
re. But we are headed in the direction of a new
of society and a new kind of human life, of which
now see only the beginning and which is rapidly ac-
erating.

2. THE VISION OF THE DEHUMANIZED SOCIETY OF A.D. 2000

at is the kind of society and the kind of man we
nd in the year 2000, provided nuclear war has
oyed the human race before then?
eople knew the likely course which American
y will take, many if not most of them would be so
ified that they might take adequate measures to per-
changing the course. If people are not aware of the
rection in which they are going, they will awaken when
t is too late and when their fate has been irrevocably
ealed. Unfortunately, the vast majority are not aware
where they are going. They are not aware that the
society toward which they are moving is as radically
ent from Greek and Roman, medieval and tradi-
industrial societies as the agricultural society
n that of the food gatherers and hunters. Most
still think in the concepts of the society of the
dustrial Revolution. They see that we have more
etter machines than man had fifty years ago and
this down as progress. They believe that lack of
political oppression is a manifestation of the
ment of personal freedom. Their vision of the
0 is that it will be the full realization of the

[illegible] onverdienstelijk pianist
[illegible] de ene succesplaat na de ande
van ongecompliceerde, puntige melodiek en
vijftig met succes naar de gunsten van een g
ondergingen een vakkundige Russ Conway-beh
was, zowel een dansend als een luisterend pu
men op de plaat -*a musical journey*- door Co
uitgebracht. Op de hoes vindt men de zanger, li
blonde -van wat in die dagen voor schoonheid
zachtgeel poloshirt. In zijn vingers houdt hij een sigaret
men de contouren van een bordeauxrode Rolls Roy
nummerbord Russ 1.

In de zomer van 1999 nodigde F. Starik enkele ongeschoolde, maar hartstochtelijke dansers uit, deze muziek opnieuw met een dans te beproeven. De eerste dans verzorgt de kunstenaar zelf. Hij kreeg de plaat uit de erfenis van zijn vader, en betrapte zichzelf op, onbeholpen dansjes door de kamer te maken, als hij deze plaat opzette. Hij besloot de dans als een hommage aan de gedachtenis van zijn vader op vide [illegible] vast te leggen.
Daarna vlucht hij aan zijn moeder.
Tenslotte vroeg hij aan zijn moeder om op deze muziek te dansen, de muziek van zijn vader. Er zijn verschillende montages van deze film in omloop: van de meeste dansers zijn en meerdere takes gemaakt, die, of naar gelang de duur van de montage, als minimale variant voorbijkomen, wellicht dat de verzameling dansers zich in de loop van de tijd nog uitbreidt.
Voor nu, april 2000.
was getekend.....F. Starik

Chapter III

Where Are We Now and Where Are We Headed?

1. WHERE ARE WE NOW?

It is difficult to locate our exact position on the historical trajectory leading from eighteenth- and nineteenth-century industrialism to the future. It is easier to say where we are *not*. We are not on the way to free enterprise, but are moving rapidly away from it. We are not on the way to greater individualism, but are becom- an increasingly m[illegible]ulated mass civilization. We are [illegible]n the way to [illegible]s toward which our ideologi- [illegible]aps tell u[illegible]ne loudspeaking. We are m[illegible]ace[illegible] in an [illegible] diff[illegible]

[illegible] easy technical
[illegible] the meeting, only at
[illegible] the case that I can't
[illegible]ou want. The name
[illegible] spanish). It
[illegible] imaginary artificial

[illegible]-60 minutes each)
[illegible]mode)
[illegible]stem)
[illegible]design)

[illegible] room, as far from each other as possib[illegible]me see the the audi[illegible]quite [illegible] can come in, walk in the room and con[illegible]whout freely while those [illegible]ation runs. Each CD do not contain a stered recording but two [illegible] independent audio channels (the two corresponding loudspe[illegible] must be placed as far from each other as possible). The 6 loudsp[illegible]ers must be placed to produce a deep spatially sensation.
The CD players run in repeat mode and the duration of the 3 CDs is different, so they overlap on each run in a new way.
The light in the room must be not strong, maybe a single dark light source directed to the floor or candle light.

If you need a text for the event program, I would take the following fragment of poetry of T.S.Eliot:

Time present and time past
Are both perhaps present in time future.
And time future contained in time past.
If all time is eternally present
All time is unredeemable
What might have been is an abstraction
Remaining a perpetual possibility
Only in a world of speculation.
What might have been and what has been
Point to one end, which is always present.
Footfalls echo in the memory
Down the passage which we never opened
Into the rose-garden. My words echo
Thus, in your mind.

(T.S.Eliot)

Greetings
Alberto Scunio

Scunio

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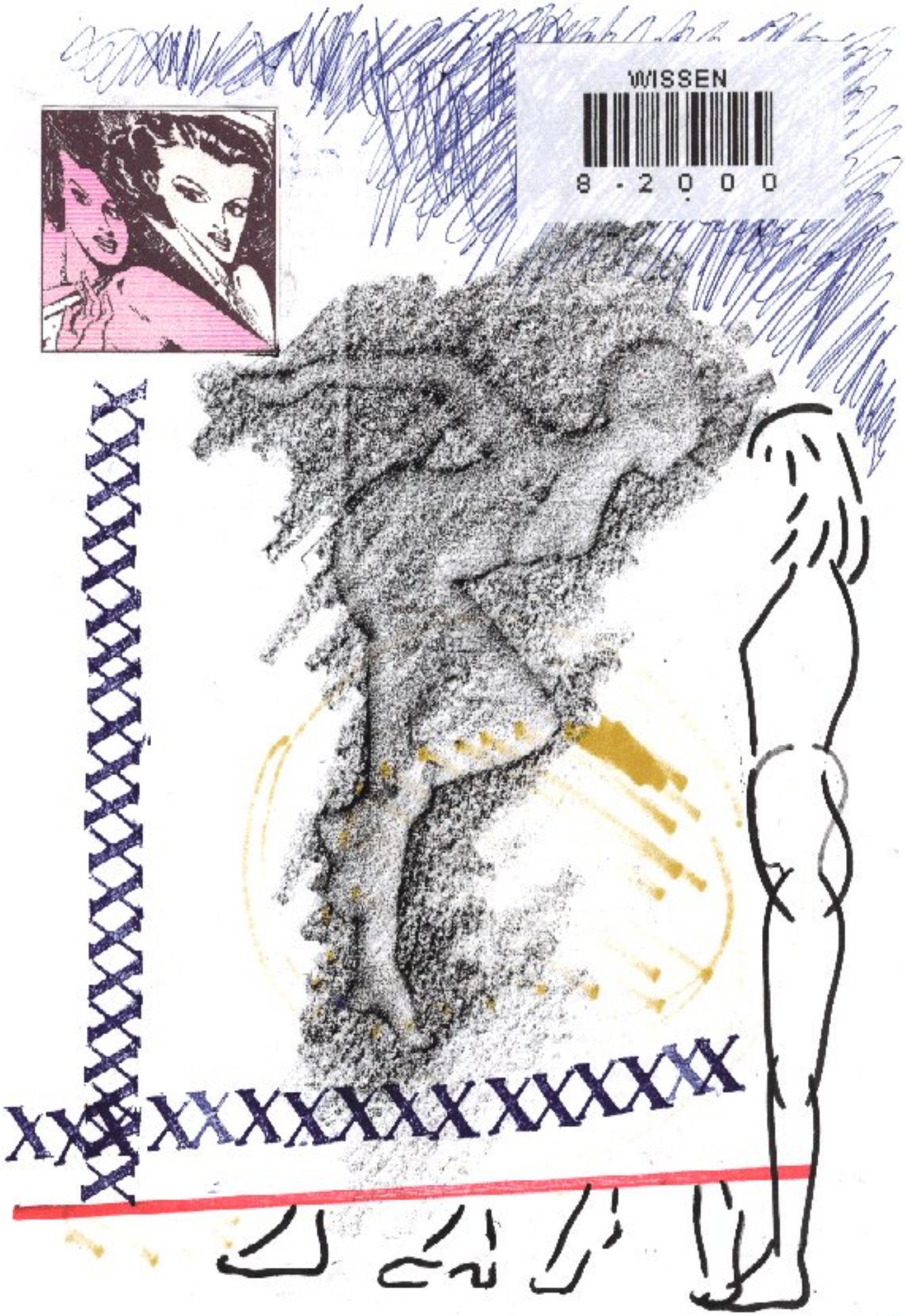
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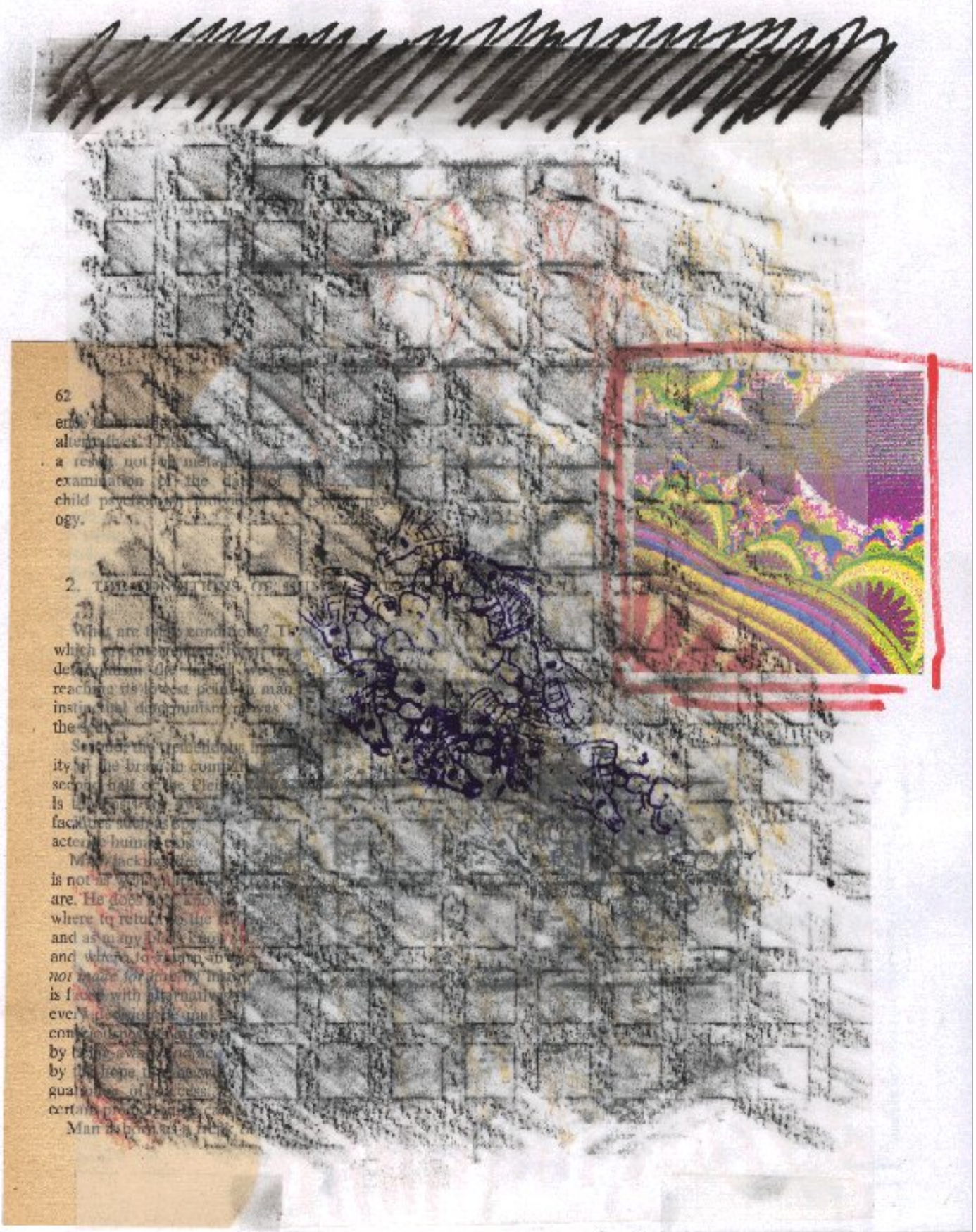

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...Clichés are the armatures of the Absolute... (Alfred Jarry, Pere Ubu)

twofold merit: first, of fulfilling needs adapted to man's veness and growth; second, of developing a sense of lidarity rather than one of personal greed and envy and hence competitiveness with others.

These remarks about consumption lead to one last oint I wish to make in this connection—the connection etween income and work. Our society, like many of the past, has accepted the principle "he who does not work should not eat." (Russian Communism has elevated this old principle into a "socialist" precept, phrasing it slightly differently.) The problem is not whether a man fulfills his social responsibility by contributing to the common good. In fact, in those cultures which have explicitly or implicitly accepted this norm, the rich, who did not have to work, were exempted from this

TI PROD

№ 034

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St[illegible]abriek van Klein[illegible]esenteert

JUL[illegible]ARTET

and showing no success, it remains negative. Thus
between the present and its future
ots to remain loyal to those who, without hope, have given
and give their life to the Great Refusal" (*One Dimensional*
Man, p. 257).
These quotations show how wrong those are who attack or
admire Marcuse as a revolutionary leader; for revolution was
never based on hopelessness, nor can it ever be. But Marcuse is
not even concerned with politics; for if one is not concerned
steps between the present and the future, one does not deal
radical or otherwise. Marcuse is essentiall
intellectual, who presents hi
[illegible]rs:

F. Starik
[illegible] Oort[illegible]93
[illegible]dam bre[illegible]naar
mey[illegible]uw[illegible]n de Möhle[illegible] Wille

mu[illegible]

R[illegible]way, een niet onverde[illegible]elde met een lichtelijk ontstemde, hoge barpiano de ene succes[illegible] vol. Met een dartel samengaan van ongecompliceerde, [illegible]iek, dong hij sederd[illegible] vijftig met succes [illegible]an van [illegible] publiek. Populaire [illegible] ondergingen een[illegible]uss Conway-[illegible]ing, w[illegible]er altijd op gericht was, zowel [illegible] als een luisterend pu[illegible]en. Lesson One vindt men op de [illegible]usiek[illegible]ney- door Colum[illegible]cords in de jaren zeventig uitgebracht. O[illegible]er vindt men de zanger, ligg[illegible]iet gras, aan zijn zijde een blonde [illegible]e dagen voor- schoonheid -[illegible]ersleten. Hij draagt een zachtgroen pak[illegible]In vingers houdt hij een sigare[illegible]er de zanger ontwaart [illegible]n een bordeauxrode Rolls R[illegible]abriolet, met het [illegible]nummerbord Russ 1.

In de zomer[illegible]y nodigde F. S[illegible]choolde, maar hartstochtelij[illegible]ers uit [illegible]t een dans te beproeven. De eerste [illegible]eg de plaat uit de vrienis van zijn vade[illegible]ipen dansjes door de kamer te maken, al[illegible]esloot de dans als een hommage aan de gede[illegible]op video Hi-8 vast te leggen.

Daar[illegible] zijn moeder.
Tenslotte vroeg hij aan zijn mo[illegible]op deze muziek te dansen, de muziek van zijn vader. Er zijn verschille[illegible]montages van deze film in omloop: van de meeste dansers zijn er meerdere takes gemaakt, die, al naar gelang de [illegible] van de montage, als rijmmate verwerkt verschijnen, wellicht dat de verzameling dansers zich in de loop van de tijd nog uitbreidt.

Voorhe, april 2000

was getekend.....

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TI PROD № 035

PROGRAMMA

ZAAL 100 — de Wittenstraat 100

Dinsdag 23 mei:	22.00	TIMprovisatieavond
Donderdag 25 mei:	17.00	Opening Trans-Industr
(Tijdig reserveren)	18.00	Trans-Industr
		po
Zaterdag 27 mei:	20.00	Gr
Toegang fl. 7.50		Me
		The
		Kun

FILMHUIS CAVIA — van

Woensdag 24 mei:	21.00	METRO
Donderdag 25 mei:	21.00	NAKED
Vrijdag 26 mei:	19.30	Opening
(toegang fl.10)		Korte film
		Paul Cohe
		Frank Stark
		Duro Toom
		Met acts van
		The Reapplicatio
	22.30	MODERN TIMES.

VAN LIMBURG STIRUMPLEIN

Donderdag 25 mei	16.00	Officiele ope
		Trans Industr
Zondag 28 mei	22.30	Openluchtf
		Terras Tram

HARRY HOOGSTRATEN MUSEU

Woensdag 24 mei:	17.00	Opening

Donderdag t/m Zondag geopend van 13

OPENLUCHTWERKPLAATSEN VAN HERBE
GROOTVELD ZIJN DE HELE WEEK VOO
Routebeschrijving in programma.

HOPE

...m has occurred. It follows that life in it ...ity tends to break out of and to overcome ...quo. We grow either stronger or weaker, wiser ...re foolish, more courageous or more cowardly. ...very second is a moment of decision, for the better or the worse. We feed our sloth, greed, or hate, or we starve it. The more we feed it, the stronger it grows; the more we starve it, the weaker it becomes.

What holds true for the individual holds true for a society. It is never static; if it does not grow, it decays; if it does not transcend the *status quo* for the better, it changes for the worse. Often we, the individual or the people who make up a society, have the illusion we could stand still and not alter the given situation in the one or the other direction. This is one of the most dangerous illusions. The moment we stand still, we begin to decay.

5. RESURRECTION

This concept of personal or social transformation allows and even compels us to redefine the meaning of resurrection, without any reference to its theological implications in Christianity. Resurrection in its new meaning—for which the Christian meaning would be one of the possible symbolic expressions—is not the creation of and [illegible] after the reality of this life, but the transfo[illegible] this reality in the direction of greater aliveness [illegible] society are resurrected every moment in the act of hope and of faith in the here and now; every act of love, of awareness, of compassion is resurrection; every act of sloth, of greed, of selfishness

derline between the two, certainly, from the standpoint of present-day biology and genetics, traditional distinctions have become questionable; but [illegible] would be erroneous to assume that these distinctions have lost their validity; they need refinement rather than replacement.

PROGRAMMA

ZAAL 100 — de Wittenstraat 100

Dinsdag 23 mei:	22.00	TIMprovisatieavond
Donderdag 25 mei:	17.00	Opening Trans-Industriele Ruimte
(Tijdig reserveren)	18.00	Trans-Industriele maaltijd met poëtische oprispingen
Zaterdag 27 mei:	20.00	Grote TI-Kunstmeeting
Toegang fl. 7.50		Met muziek, performances, geluid theater, poëzie, en multimedia Kunstveiling o.l.v. Diana Ozon

FILMHUIS CAVIA — van Hallstraat 52-1

...sdag 24 mei:	21.00	METROPOLIS, Fritz Lang, 1927
...25 mei:	21.00	NAKED, Mike Leigh, 1983
	19.30	Opening Trans-Industriele Ruimte
		Korte films van: Floris Paalman, Paul Cohen, Vlado Kristl, ...Stark, Gabriele Schwark, ...ulo.
		...Gene, Institute for ...the Future.
		...lie Chaplin
		...Manifestatie
		...met muziek voor
		...egeerte
		...Haarlemmerweg 325
		...ew
		...7.00 uur

...NS EN JASPER
...LIEK GEOPEND.

ZAAL 100

Dinsdag 23 mei:	22.00	
Donderdag 25 mei:	17.0	
(Tijdig reserveren)	1	
Zaterdag 27 mei:		
Toegang fl. 7.50		

FILMHUIS CA

Woensdag 24 mei		
Donderdag 25 m		
Vrijdag 26 mei:		
(toegang fl.10)		
	22.30	MODE

VAN LIMBURG STIRUMPLEIN

Donderdag 25 mei	16.00	Officiele opening
		Trans-Industriele Manifestatie
Zondag 28 mei	22.30	Openluchtfilm met muziek
	voor	
		Terras Tramlijnbegeerte

HARRY HOOGSTRATEN MUSEUM

Haarlemmerweg 325

Woensdag 24 mei:	17.00	Opening Preview

Donderdag t/m Zondag geopend van 13.00 - 17.00 uur

OPENLUCHTWERKPLAATSEN VAN HERBERT NOUWENS EN JASPER GROOTVELD ZIJN DE HELE WEEK VOOR PUBLIEK GEOPEND.
Routebeschrijving in programma.

...tensvaart

		TIMprovisatieavond
		Opening Trans-Industriele Ruimte
		Trans-Industriele maaltijd met poëtische oprispingen
		Grote TI-Kunstmeeting
		Met muziek, performances, geluid theater, poëzie, en multimedia Kunstveiling o.l.v. Diana Ozon

... van Hallstraat 52-1

	21.00	METROPOLIS, Fritz Lang, 1927
	21.00	NAKED, Mike Leigh, 1983
	19.30	Opening Trans-Industriele Ruimte
		Korte films van: Floris Paalman, Paul Cohen, Vlado Kristl, Frank Stark, Gabriele Schwark, Duro Toomate.
		Met acts van: B.Gene, Institute for The Reapplication of the Future.
	22.30	MODERN TIMES, Charlie Chaplin

...BURG STIRUMPLEIN

...25 mei	16.00	Officiele opening
		Trans-Industriele Manifestatie
...28 mei	22.30	Openluchtfilm met muziek
	voor	
		Terras Tramlijnbegeerte

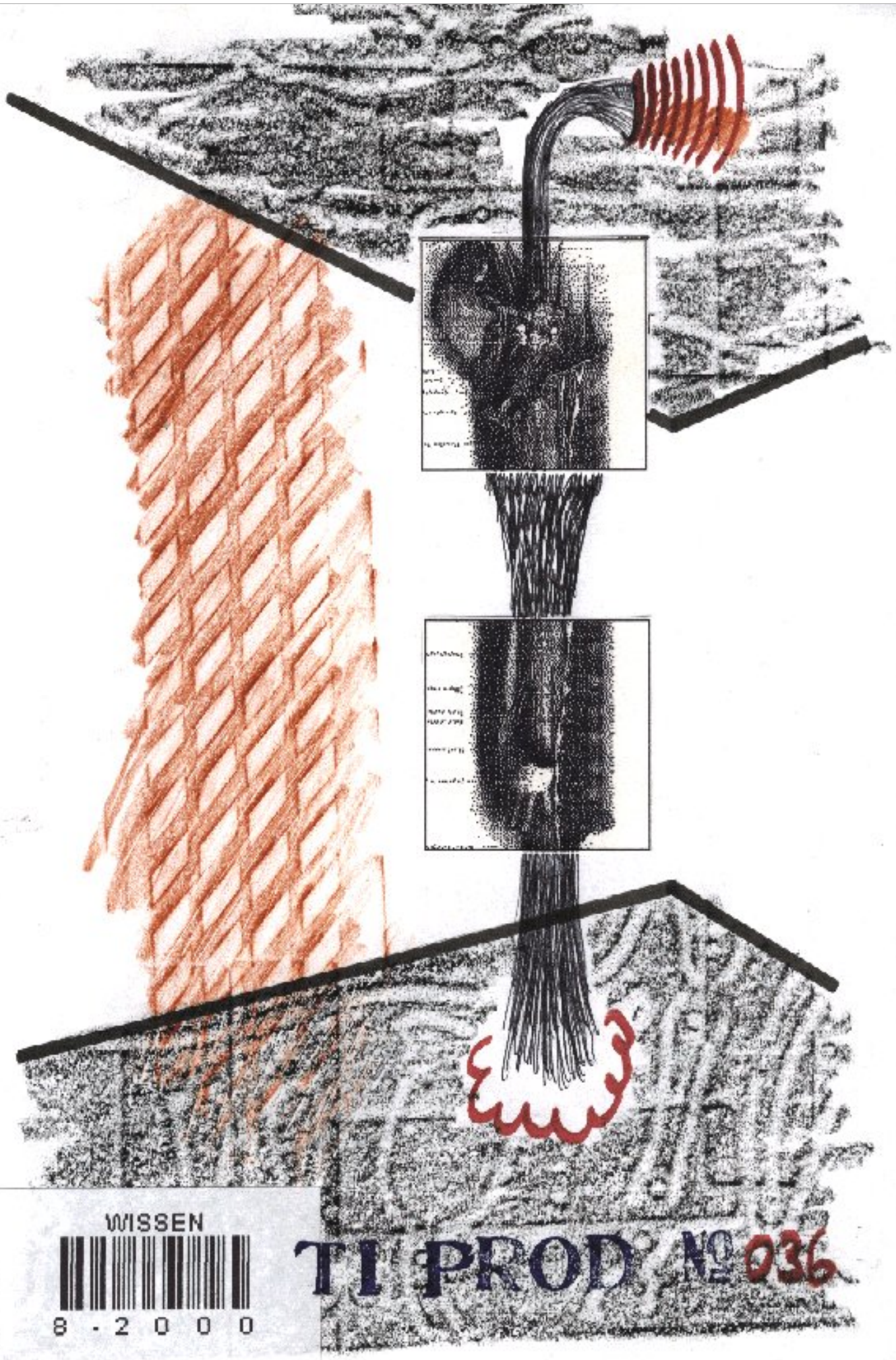
HARRY HOOGSTRATEN MUSEUM

Haarlemmerweg 325

Woensdag 24 mei:	17.00	Opening Preview

Donderdag t/m Zondag geopend van 13.00 - 17.00 uur

OPENLUCHTWERKPLAATSEN VAN HERBERT NOUWENS EN JASPER GROOTVELD ZIJN DE HELE WEEK VOOR PUBLIEK GEOPEND.
Routebeschrijving in programma.



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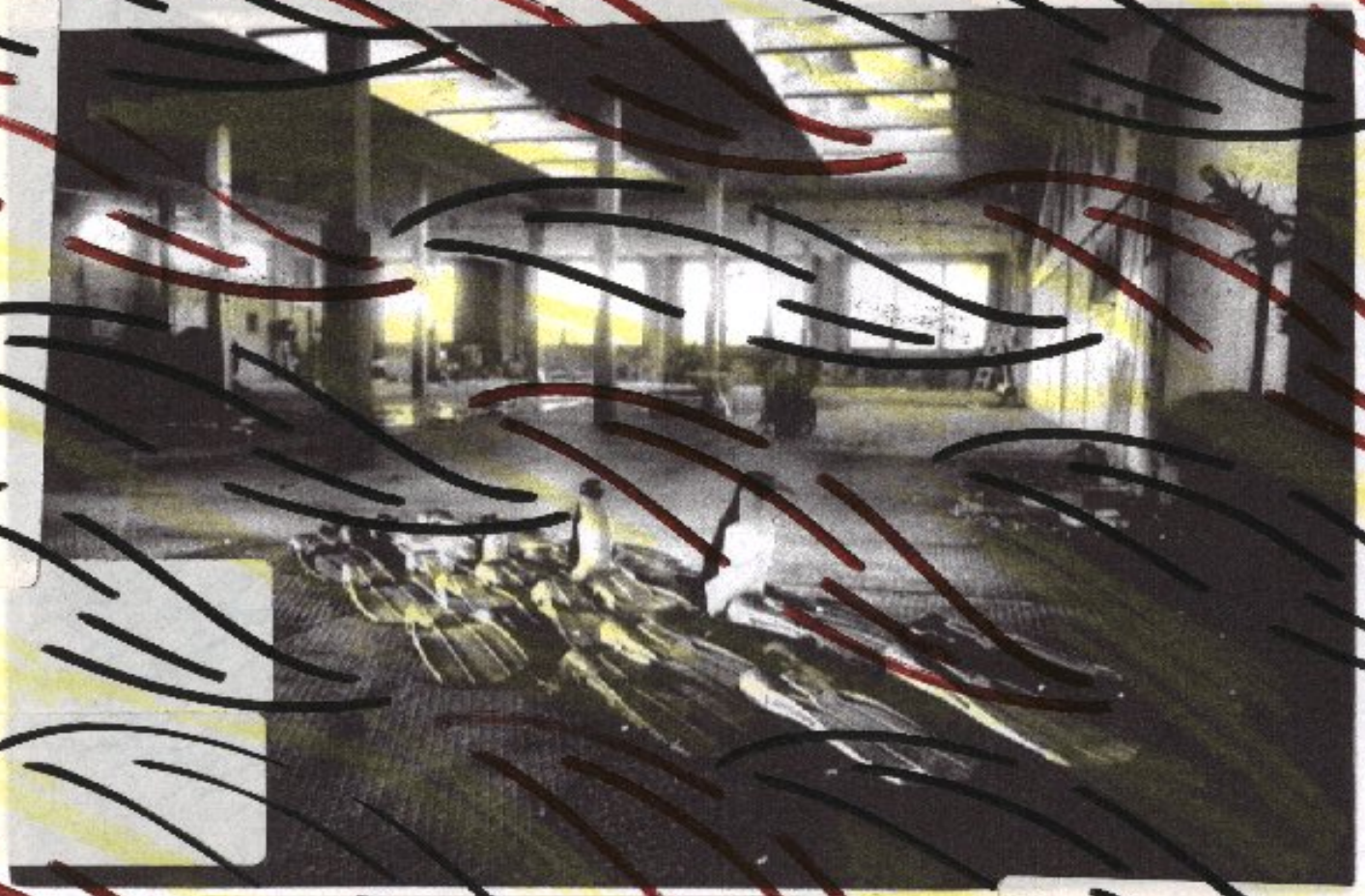

TI PROD № 037

Already in the seventies some comments for the 4th phase industrial [illegible]

Have you ever worked in a factory? I have, and it was a very [illegible] awakening to a most horrible reality. I had never been able to imagine that life could be so boring. Machine made products originated in capitalist environments. The investors could make more money and faster. From skilled artisans people turned into brain dead extensions to machines. Communist countries as well did not see how the [illegible] of the workers was lost in industrial production. Which helps [illegible] to their eventual downfall.

The opposite [illegible] is mechanicalness. Freedom vs. slavery. Good vs. evil. Could it be true that we have now evolved [illegible] industrial stage, because machines need less and less [illegible] operators, so instead of making us slaves we are now being liberated. Finally free to do what we really want to do? Or is this virtual reality just one more layer of illusion? Not necessarily.

The way Out of the dilemma is awareness of the paradox. In order to fully enjoy technology you have to be able to turn it off at times, switch off your cell phone, not watch television, run away from the computer to interact with other humans, for a change. Or find serenity in nature far from the maddening crowds. Original labor is nothing to be [illegible] upon. On the contrary, [illegible] without machines as well as with them.

This new era is going to redefine words. An anarchist will no more [illegible] bomb thrower, but some one who invents his own [illegible] style. Original thinking is going to be more appreciated. Finally there will be [illegible] for every one to be an artist, the [illegible]

[illegible] March 2000 [illegible] Amsterdam

WISSEN
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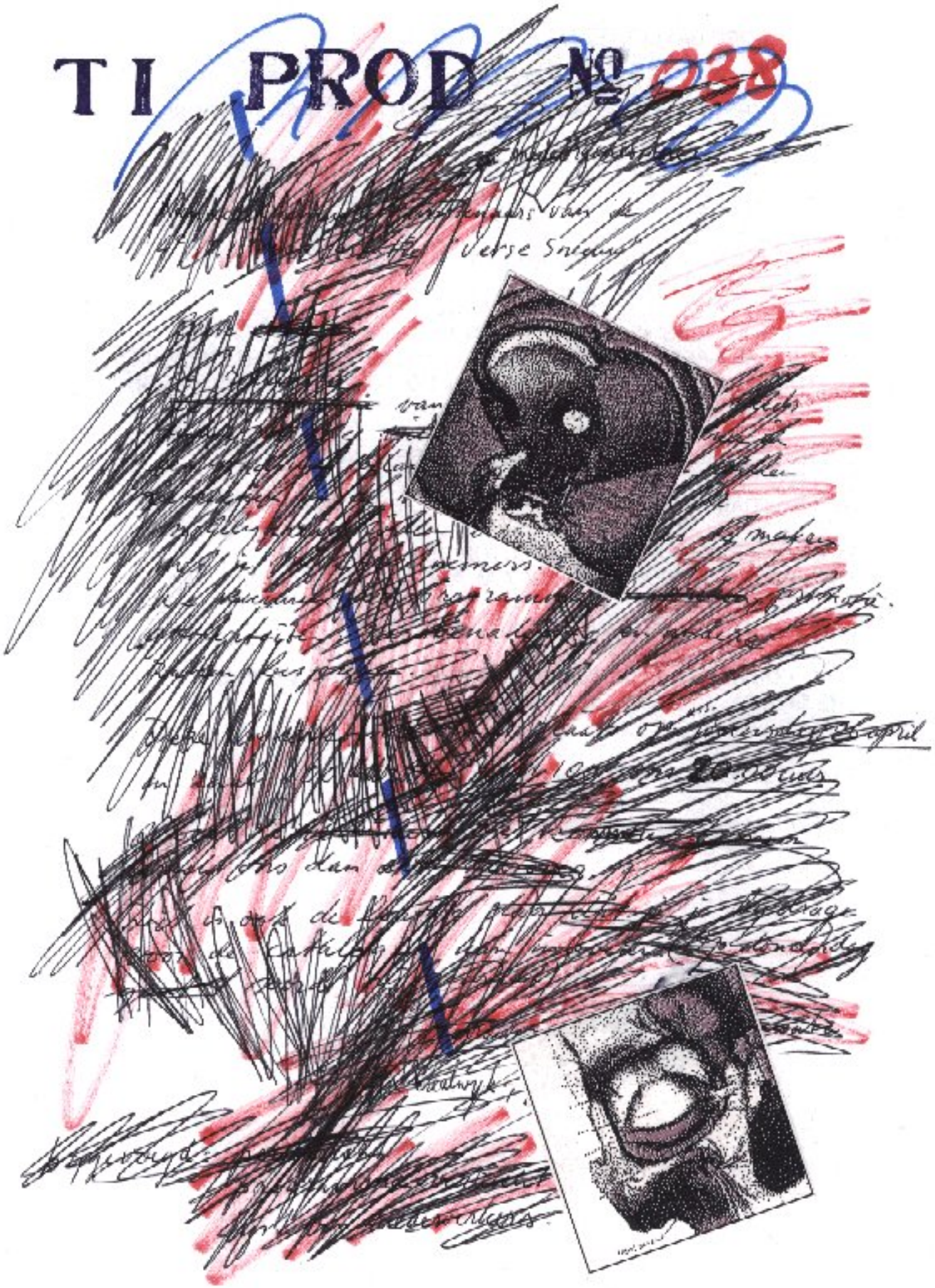

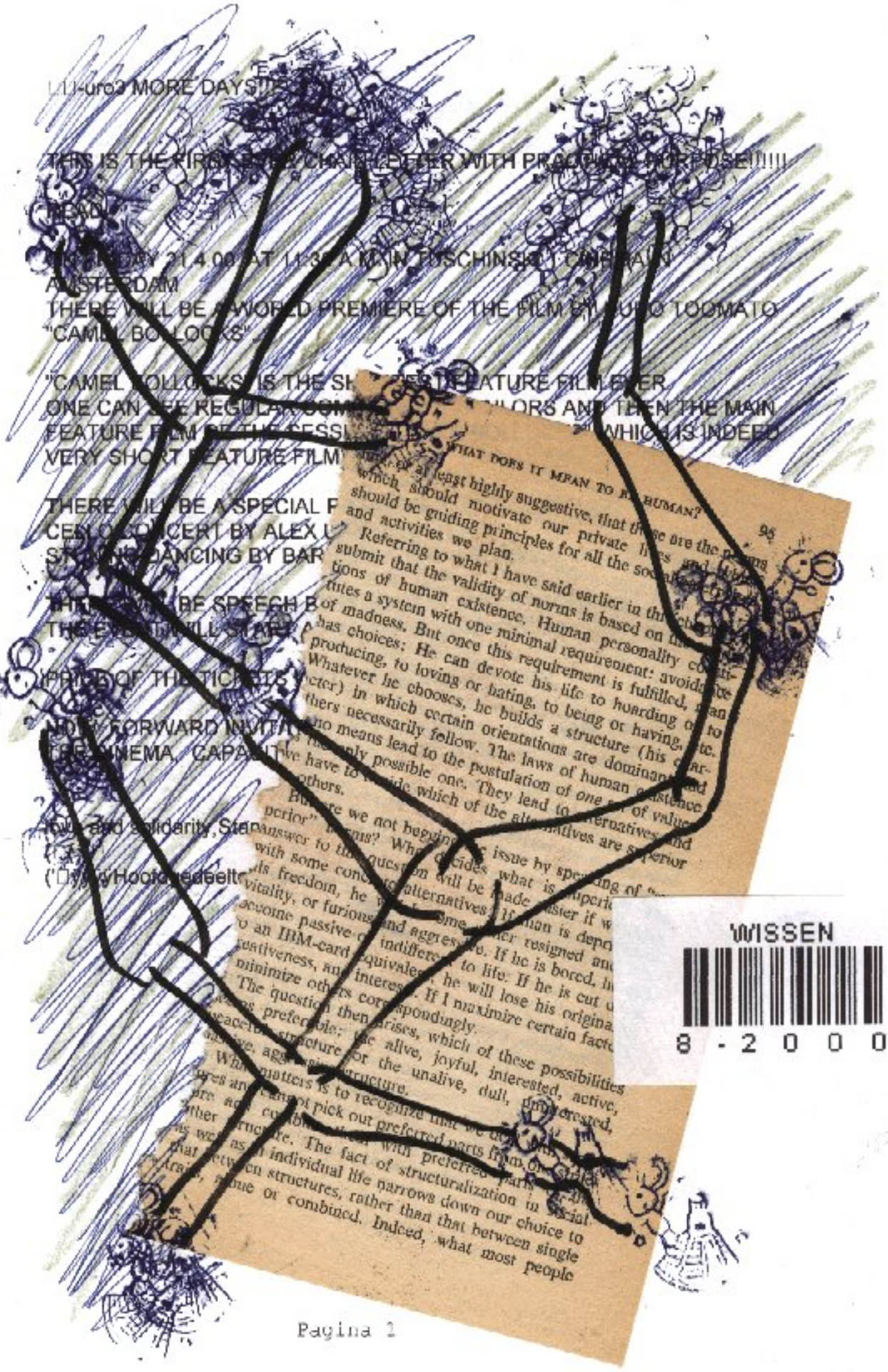
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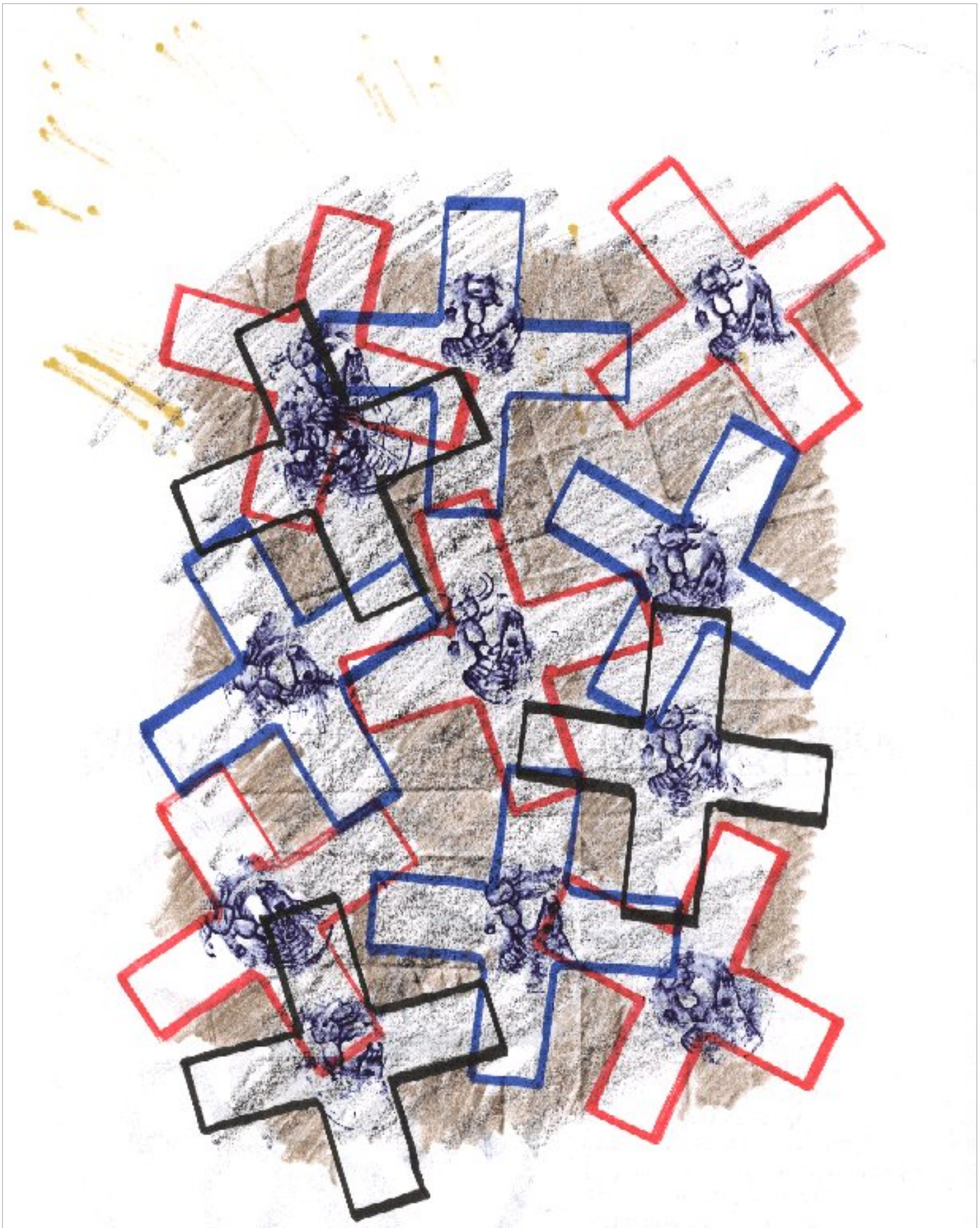

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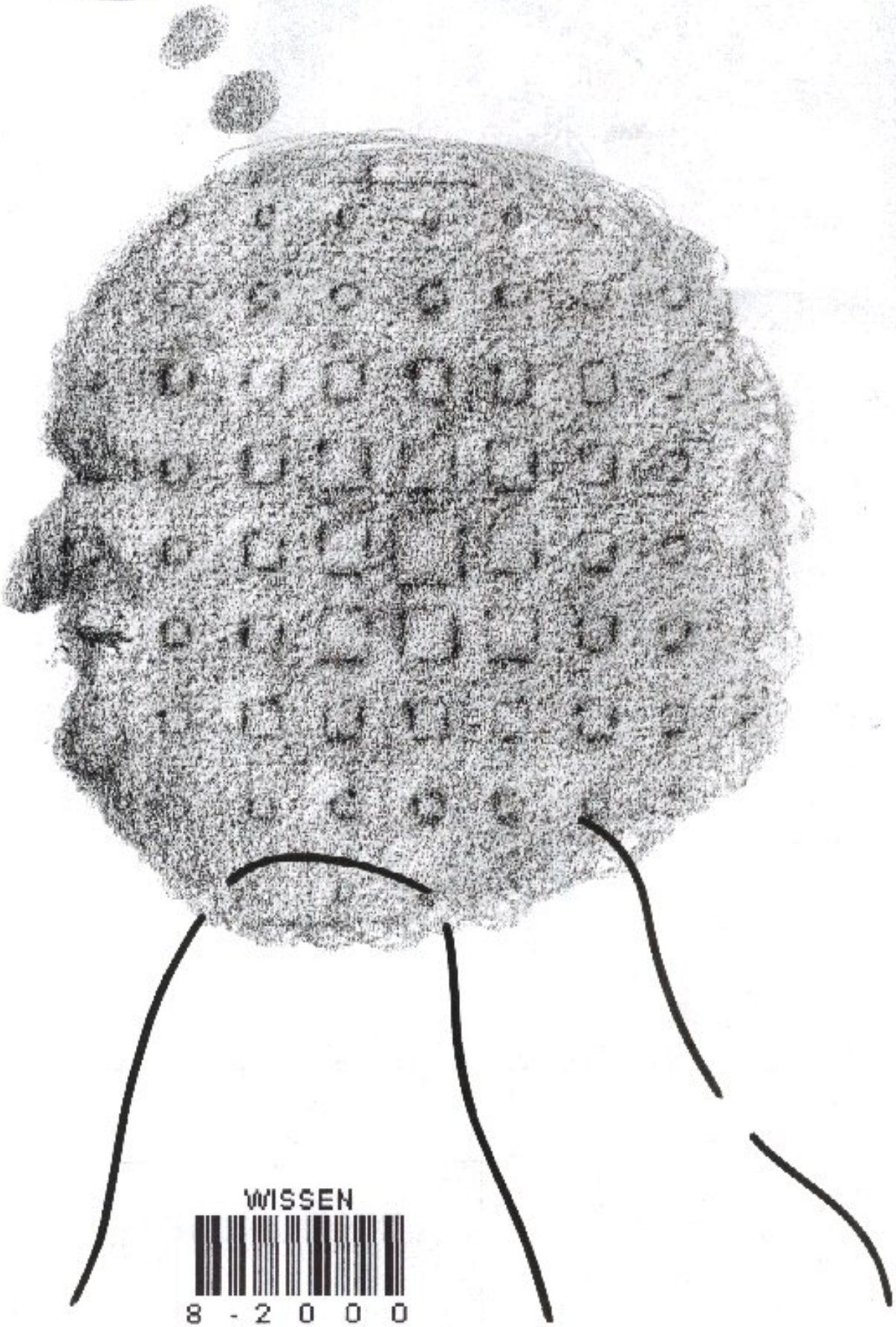

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FRAMES

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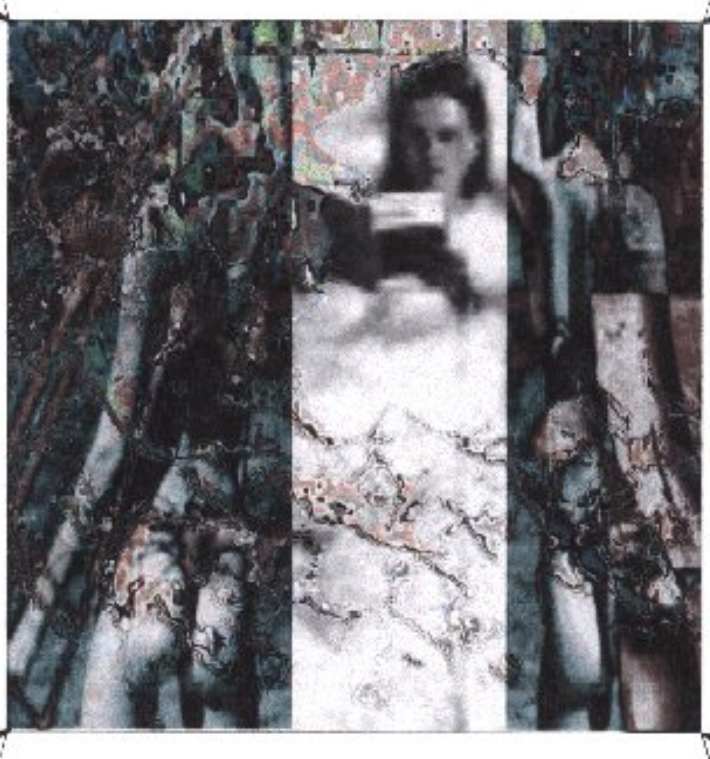
IMAGE BOX



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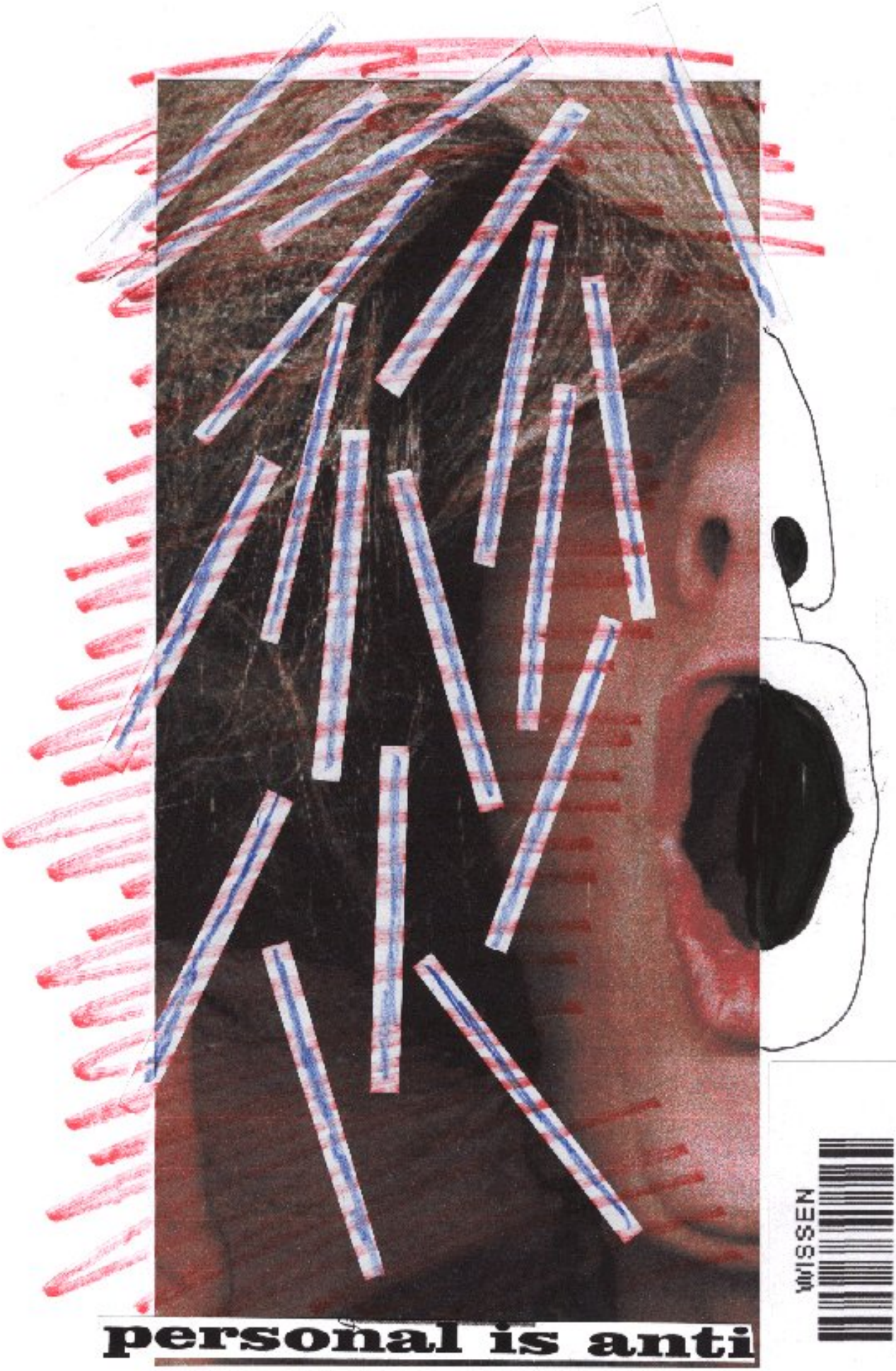

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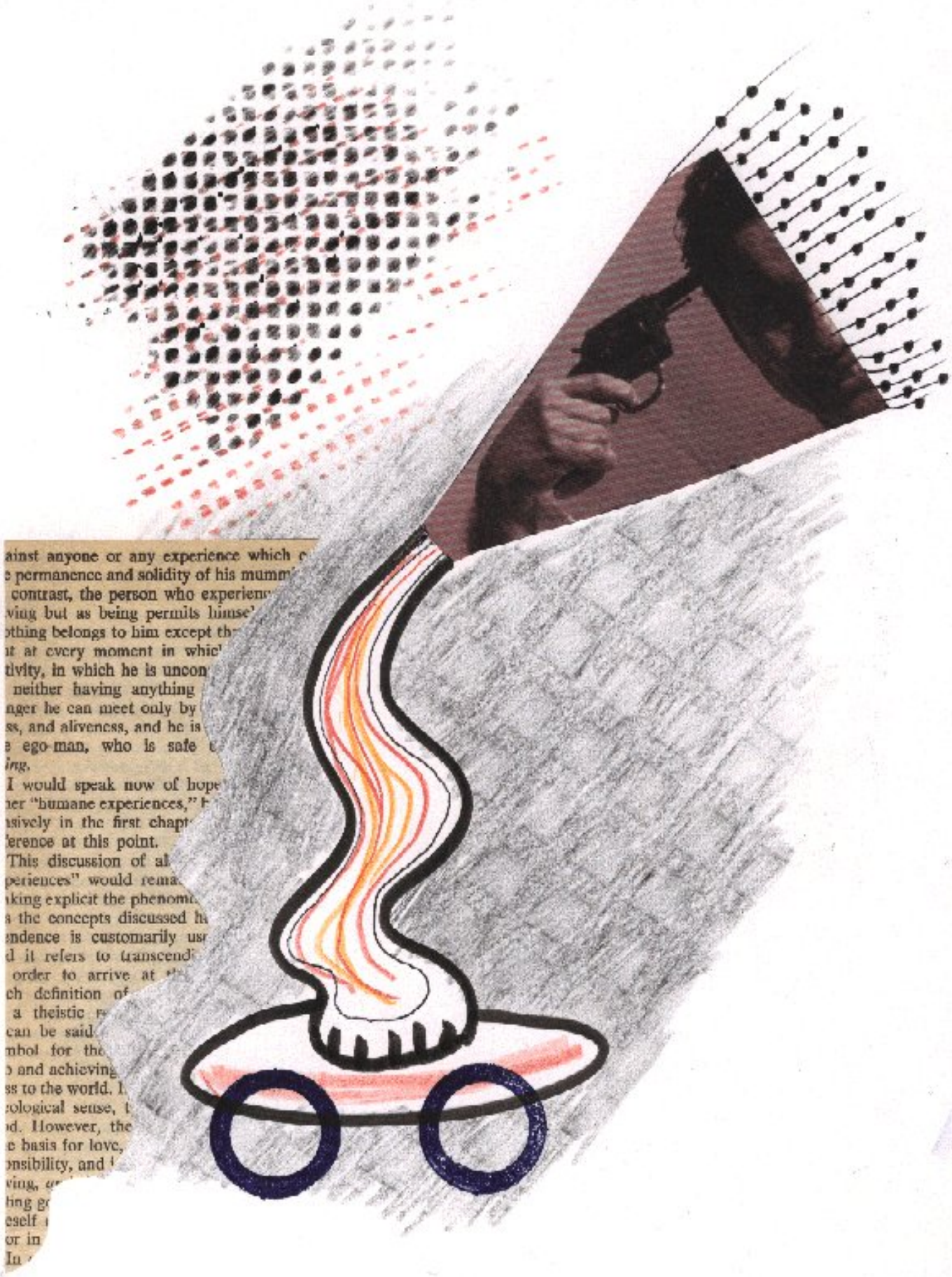
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ving but as being permits himse
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I would speak now of hope
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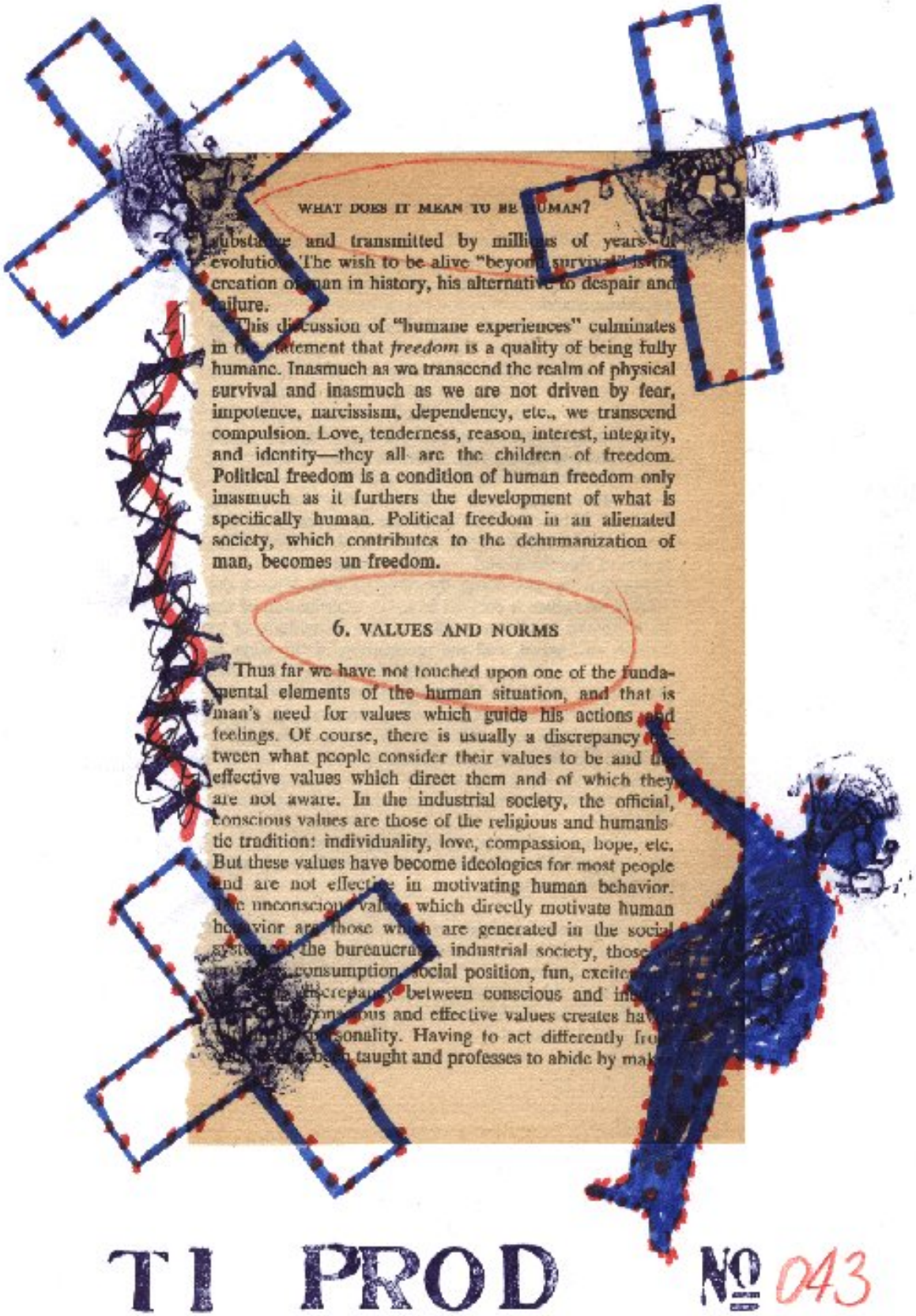

substance and transmitted by millions of years of evolution. The wish to be alive "beyond survival" is the creation of man in history, his alternative to despair and failure.

This discussion of "humane experiences" culminates in the statement that *freedom* is a quality of being fully humane. Inasmuch as we transcend the realm of physical survival and inasmuch as we are not driven by fear, impotence, narcissism, dependency, etc., we transcend compulsion. Love, tenderness, reason, interest, integrity, and identity—they all are the children of freedom. Political freedom is a condition of human freedom only inasmuch as it furthers the development of what is specifically human. Political freedom in an alienated society, which contributes to the dehumanization of man, becomes un-freedom.

6. VALUES AND NORMS

Thus far we have not touched upon one of the fundamental elements of the human situation, and that is man's need for values which guide his actions and feelings. Of course, there is usually a discrepancy between what people consider their values to be and the effective values which direct them and of which they are not aware. In the industrial society, the official, conscious values are those of the religious and humanistic tradition: individuality, love, compassion, hope, etc. But these values have become ideologies for most people and are not effective in motivating human behavior. The unconscious values which directly motivate human behavior are those which are generated in the social system of the bureaucratic industrial society, those of consumption, social position, fun, excitement. The discrepancy between conscious and unconscious and effective values creates have personality. Having to act differently from what he has been taught and professes to abide by mak

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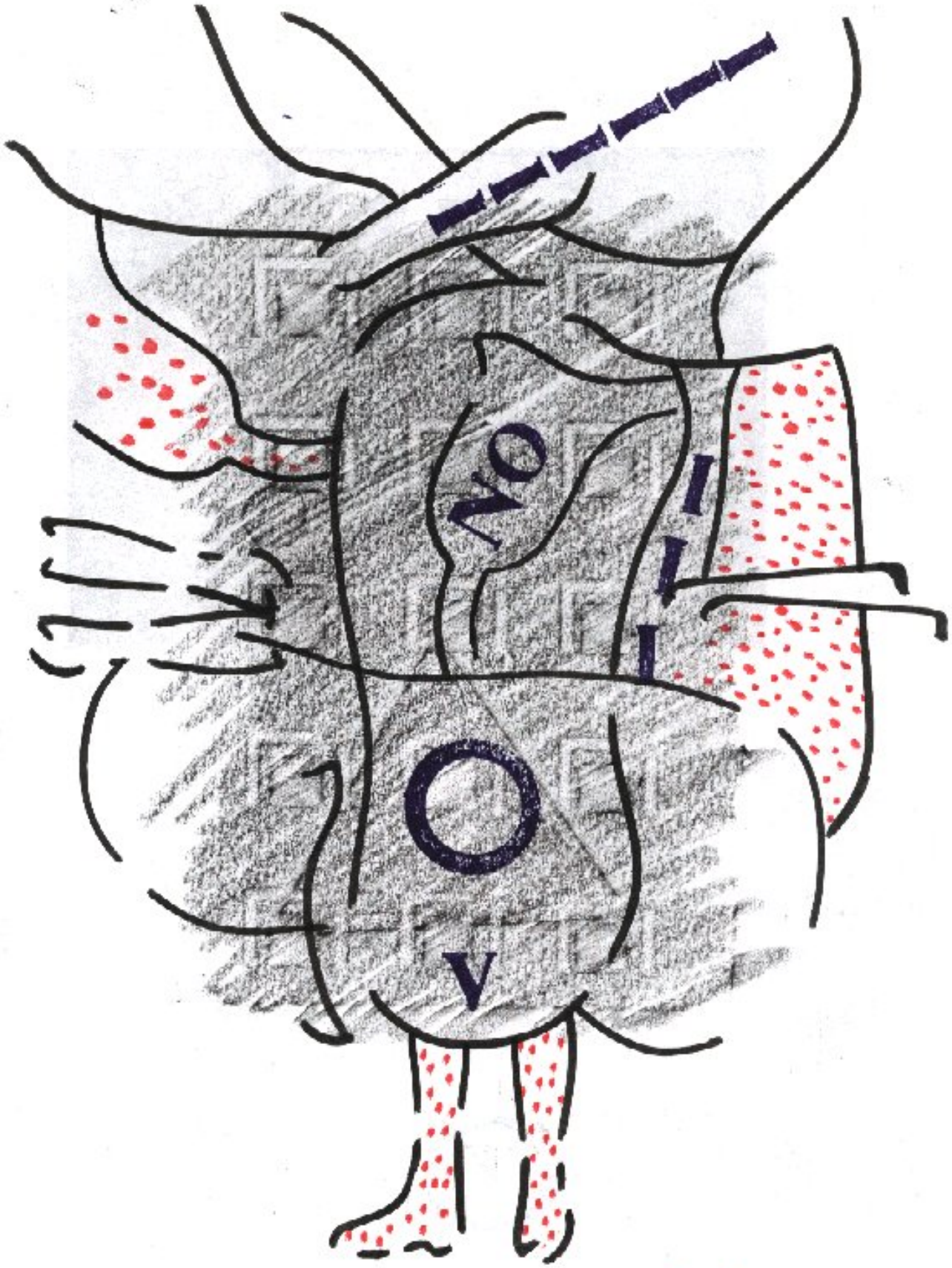

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A PART OF DAILY LIFE

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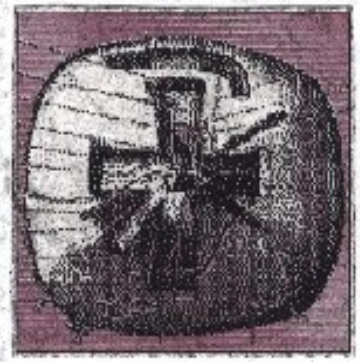

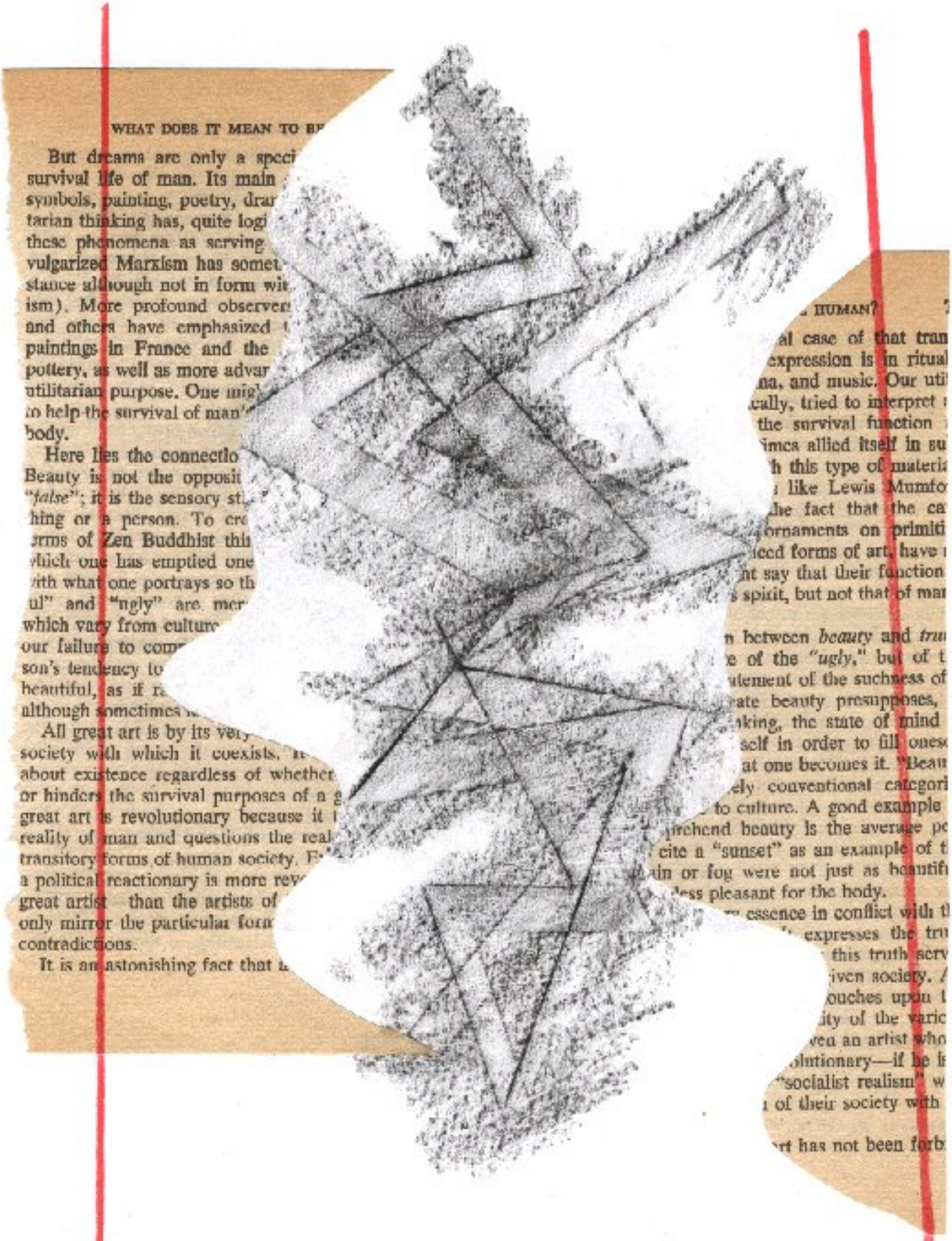

WHAT DOES IT MEAN TO BE

But dreams are only a speci
survival life of man. Its main
symbols, painting, poetry, dra
tarian thinking has, quite logi
these phenomena as serving
vulgarized Marxism has somet
stance although not in form wit
ism). More profound observer
and others have emphasized
paintings in France and the
pottery, as well as more advar
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body.

Here lies the connectio
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"*false*"; it is the sensory st
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arms of Zen Buddhist thi
which one has emptied one
with what one portrays so th
ul" and "ugly" are mer
which vary from cultur
our failure to com
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All great art is by its ver
society with which it coexists.
about existence regardless of whether
or hinders the survival purposes of a g
great art is revolutionary because it
reality of man and questions the real
transitory forms of human society.
a political reactionary is more rev
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contradictions.

It is an astonishing fact that a

HUMAN?

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cite a "sunset" as an example of t
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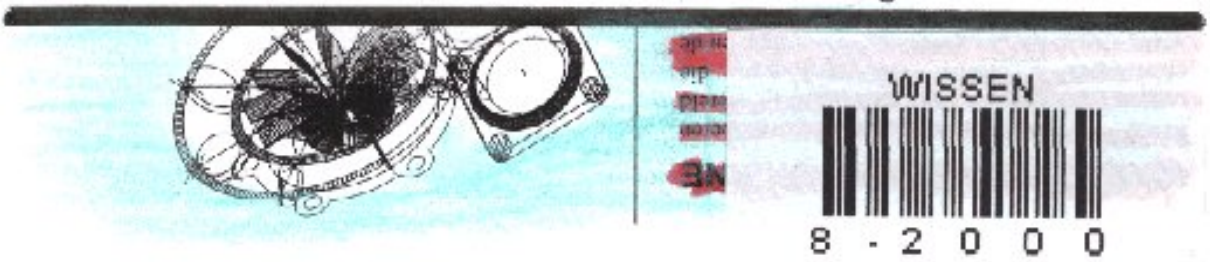
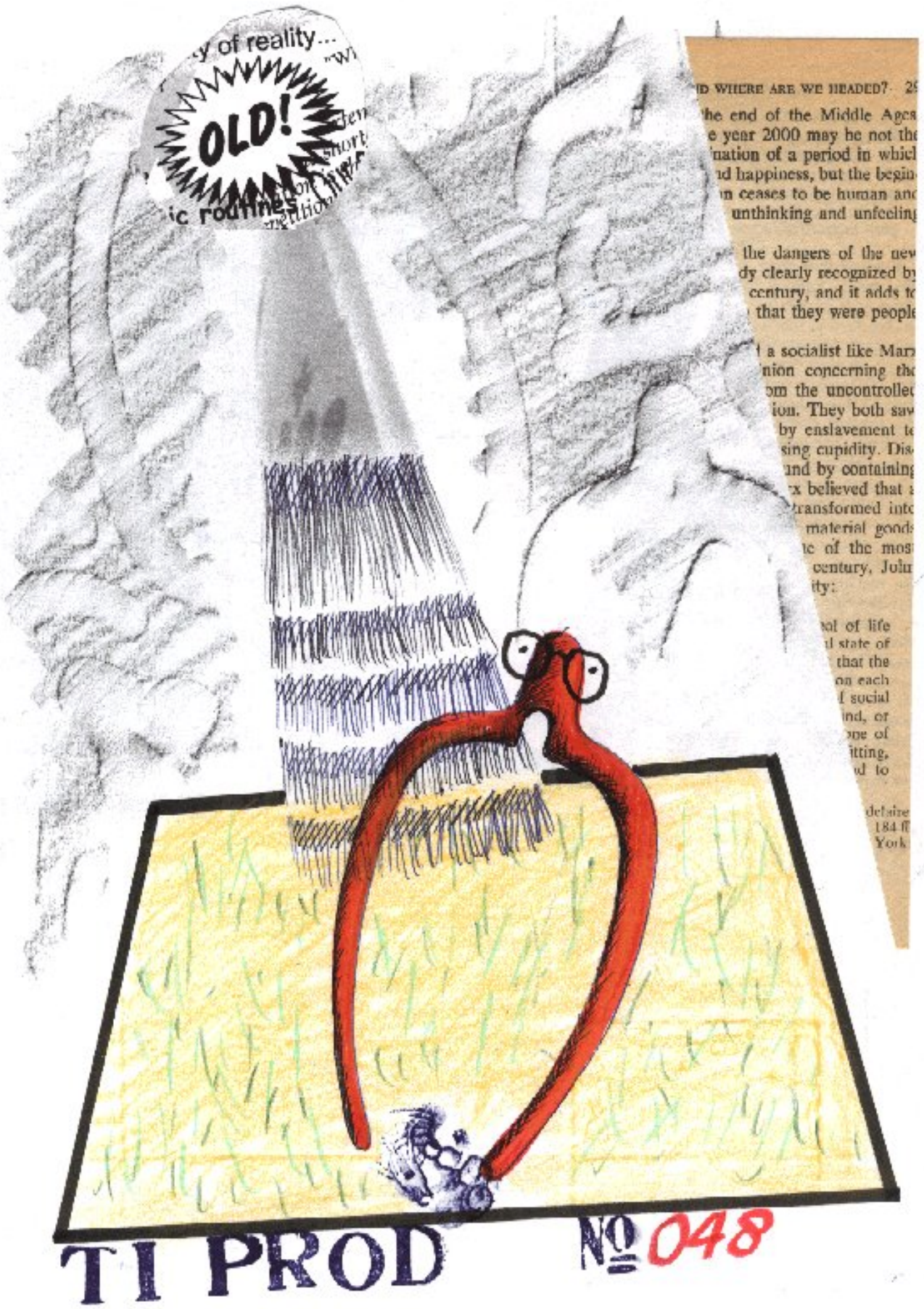
WHO DO WE SHINK WE ARE




of reality...
OLD!
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WHERE ARE WE HEADED?
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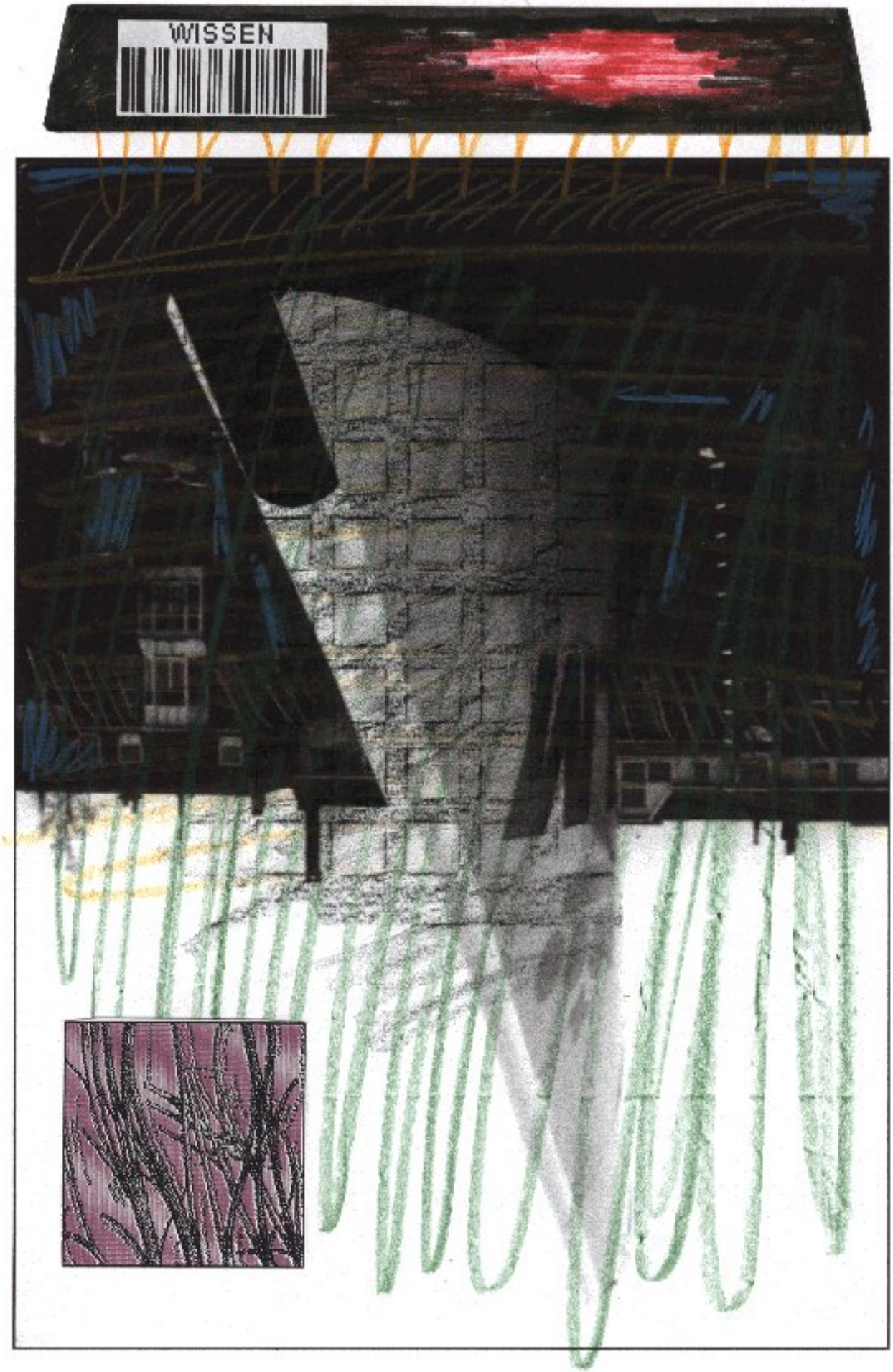
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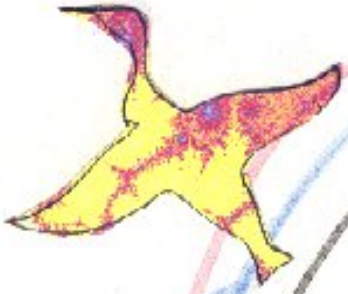

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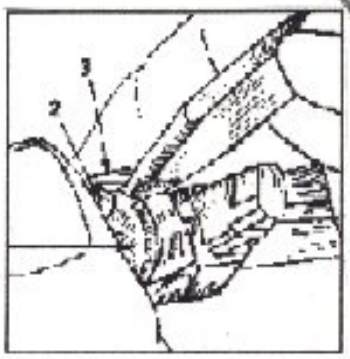

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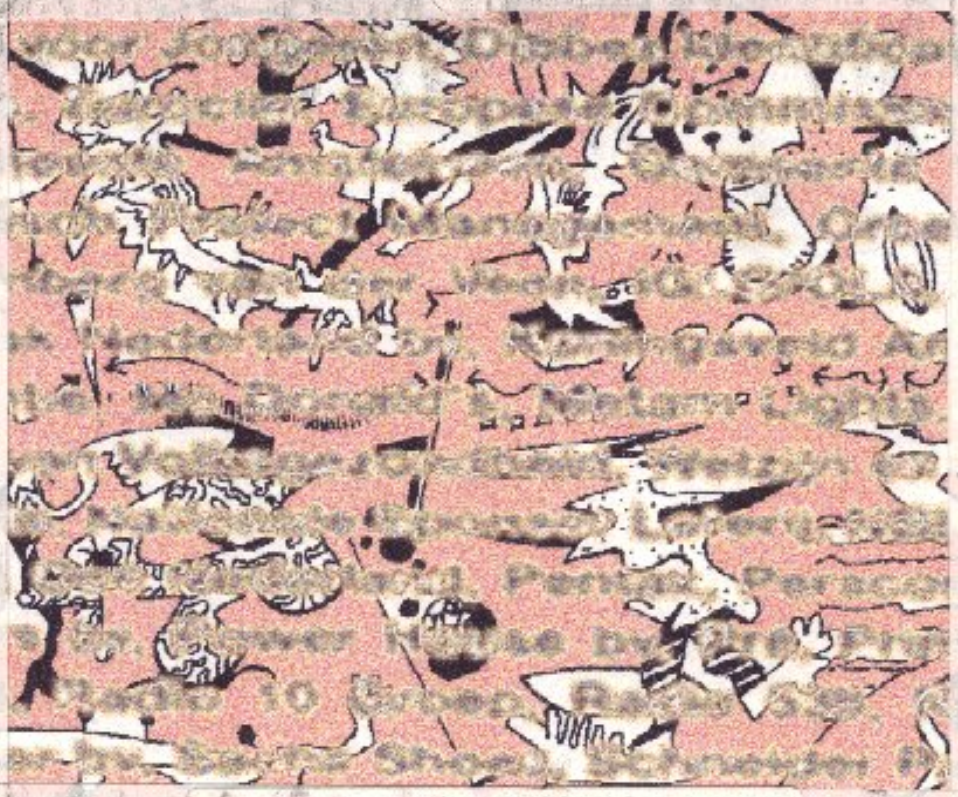

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TI TIME
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